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# Calvinist Contact

JUNE 19, 1992/47th year of publication/No. 2312

## Job prospects for Canadian youth look daunting

Bill Fledderus

TORONTO — Young people aged 15-24 face a job market which is the worst it's been in 10 years, according to two recent studies. Yet persistence and good connections help beat the odds, according to a sample of young people.

One recent cross-Canada study estimates that hiring over the next three months will be at its lowest level since 1982. The study, in which a private employment agency contacted 1,600 employers across Canada, found that 60 per cent intend to hold their businesses to current employment levels and 15 per cent intend to cut staff over the summer months.

The study suggests that most employers will only be hiring youth to fill in for missing regular employees and not opening any special summer positions.

Another recent study, this one by Ontario's minister of labour, offers a similar diagnosis: it predicts an 18 per cent summer unemployment rate for youth aged 15-24 in the province.

Such prospects are the "bleakest in a decade," according to Liberal MPP Sean Conway of Renfrew North, who points a finger at federal and provincial cutbacks in government youth employment programs.

### Some persist, some give up

As Winston Neutel finished his second year at Redeemer College in Ancaster, Ont., he looked in vain for jobs in both the Hamilton, Ont., and Ottawa areas, he says. Now he has given

up his job search in favour of taking summer courses at two universities in Ottawa, his hometown.

"I don't mind studying," he says. "To be honest, I find it more interesting than working, but it would have been better if I could have earned some money. I suppose if my summer courses transfer to my regular school, I will be able to graduate sooner. I only hope the job situation has improved by then."

Neutel relates the story of a schoolmate who was applying for government-sponsored social service jobs in Hamilton. The government program aimed to help first- and second-year psychology and social work students gain career-related experience. But Neutel's friend found herself competing against over-qualified graduate students for minimum-wage jobs.

"She felt like she didn't stand a chance," says Neutel.

### Need to compromise

At Neutel's school, many students sign up for tree-planting in northern Ontario and summer camp jobs, according to student life worker John Kreuger.

Kreuger is encouraging this year's graduates to postpone looking for long-term employment and to accept summer-related work with the idea that things will go better in September.

"It's an employers' market right now," says Kreuger.

Young people need to be willing to

See SUMMER — p. 2...



Photo: Bill Fledderus

Wayne Prinsen and John Hoekstra of St. Catharines, Ont., avoided unemployment by starting their own roofing business, "an education in itself," they say.

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### Thinkbit:

"If abortion is really a private matter between a woman and her doctor, why do we have to pay for it?"

B.C. pro-life statement quoted in *Vitality*, May 1992.

## Christians around the world get marching itch for Jesus



Two young participants in the "March for Jesus" in Toronto, May 23.

Photo: Adrian Vandenberg

### Bert Witvoet

TORONTO — Most of Jesus' ministry during his time on earth took place on the streets or roads of Palestine. Today his followers are marching through the streets of various cities in the world in what is called a "March for Jesus."

Six-and-a-half thousand Christians marched for Jesus in three different locations in Metropolitan Toronto on May 23. Adrian Vandenberg was one of them.

He was with several others from the All Nations Christian Fellowship, a congregation that meets at "the Lighthouse," a mission in Toronto. He found the event to be an exhilarating experience. This is how he described it:

"We were accompanied by people from various denominations, cultural and racial backgrounds, wearing colourful clothes and carrying a bright array of banners, streamers and balloons. As we marched we sang from a script of lively choruses from the "Crown Him" tape produced by British worship leader Graham Kendrick. Some young participants followed on roller skates, handing out flyers about the march to curious bystanders. At Nathan Phillips Square we gathered for more public worship and prayer for the city."

### A timely witness

Vandenberg is not one to take part in marches, he says. "Too often these events are used by angry fringe groups to voice their own agenda. But this march was different."

Where the difference comes in is that the "March for Jesus" is not a protest march but a celebration, says Vandenberg. As such he considers it a timely witness to the city of Toronto after it was hit by racial riots several weeks before the march.

The idea for public marches arose in the early 1980s in Britain when small church groups began holding public praise marches in the core of a city.

This year marches for Jesus were conducted on the same day in many centres around the world. In London, England, 60,000 Christians marched while another 60,000 did the same in Berlin. In Belfast, Northern Ireland, 10,000 Protestant and Catholic believers marched together in an appeal for peace.

According to Albert Mahon, who helped facilitate the Toronto "March for Jesus," similar marches were held this year in 100 American cities and 10 Canadian cities.

The *Winnipeg Sun* reported that 6,000 souls braved chilling winds and cloudy skies in Winnipeg, as they walked, danced or skateboarded from the Legislature to the Forks.

Plans are already underway for another "March for Jesus" on Saturday June 12, 1993, says Vandenberg, and he plans to be there. The vision for this public proclamation of Christ is to stage a global event on June 25, 1994, when marches for Jesus will be held around the clock in every capital city in the world.

## Father's Day Issue:

### In this issue:

Fairness for Families reacts to Ontario's new Sunday shopping policy. . . . p. 5  
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Five articles having to do with fathers. . . . pp. 12-13



## News

### Summer job markets across Canada

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compromise, says Ronda Bosch, student life director at The King's College in Edmonton. She points to the plight of the many international students in Canada who are not allowed by law to work during the summer.

"They manage," says Bosch. "Some of them volunteer, some take summer courses, but they manage. And if they can, anybody can."

The summer labour market appears to be better in British Columbia, according to Richmond resident Angela Grootendorst.

"There are still a number of construction jobs available here for students," she says, "although tree planting, which used to employ many students for the summer, is diminishing."

Grootendorst points out that young people who attend more expensive, private Christian institutions such as Calvin College in Grand Rapids, Mich., "either need lots of work hours or more than minimum wages to return to school in the fall."

She grudgingly admits that young people in the Vancouver area can still afford to be picky about summer jobs, although she thinks finding a job is not as easy as it used to be.

#### 'Same old thing' welcomed

The Nova Scotia employment situation is "really not too bad, possibly better than in Ontario," according to Kentville resident Anne Hutten. Many of the young people she knows return to the same job with the same employer each summer, sometimes with a parent-owned business or with other

relatives.

She mentions two young men doing farm work, a young woman working in the tourist trade and another who has found employment in a nursing home. One of her neighbours who is studying to be a legal secretary went back to Ontario to find career-related work, says Hutten.

#### Surviving on 10 hours a week

New Brunswick is faring much worse, according to Fredericton resident Tim Blom, a student at the University of New Brunswick (UNB).

"It's the worst in a long time," says Blom. "I've got a job with my father in a kind of grocery delivery service, but I'm one of the lucky ones."

One of Blom's friends is a science student who held down a 10 hour per week job in a movie theatre during the academic year. He doesn't think he will be able to get anything more than that for the summer, says Blom.

Blom says his girlfriend can only get 20 hours per week at a department store, thanks to the chain's Canada-wide cutbacks. And other friends who were promised "guaranteed summer jobs" with New Brunswick Power in January found out in March that even guarantees can be revoked.

Blom is worried that some fellow youths are no longer willing to accept jobs at which they have to work hard.

David Van Berkel, a UNB student originally from Brandon, Man., knows what it means to work: he bought and runs a sprinkler system franchise for the summer in Halifax, N.S.

"It's the same idea as student

painters," says his mother, back in Brandon. She also says that the employment picture in Brandon is "really bad. Many government-funded jobs have disappeared."

#### Ontario youth get boost

Despite the tough situation, many determined young job-seekers have refused to give up

hope. Recently, Ontario youth were even rewarded with increased chances, as Premier Bob Rae announced that the government will now fund an additional 8,500 new summer jobs.

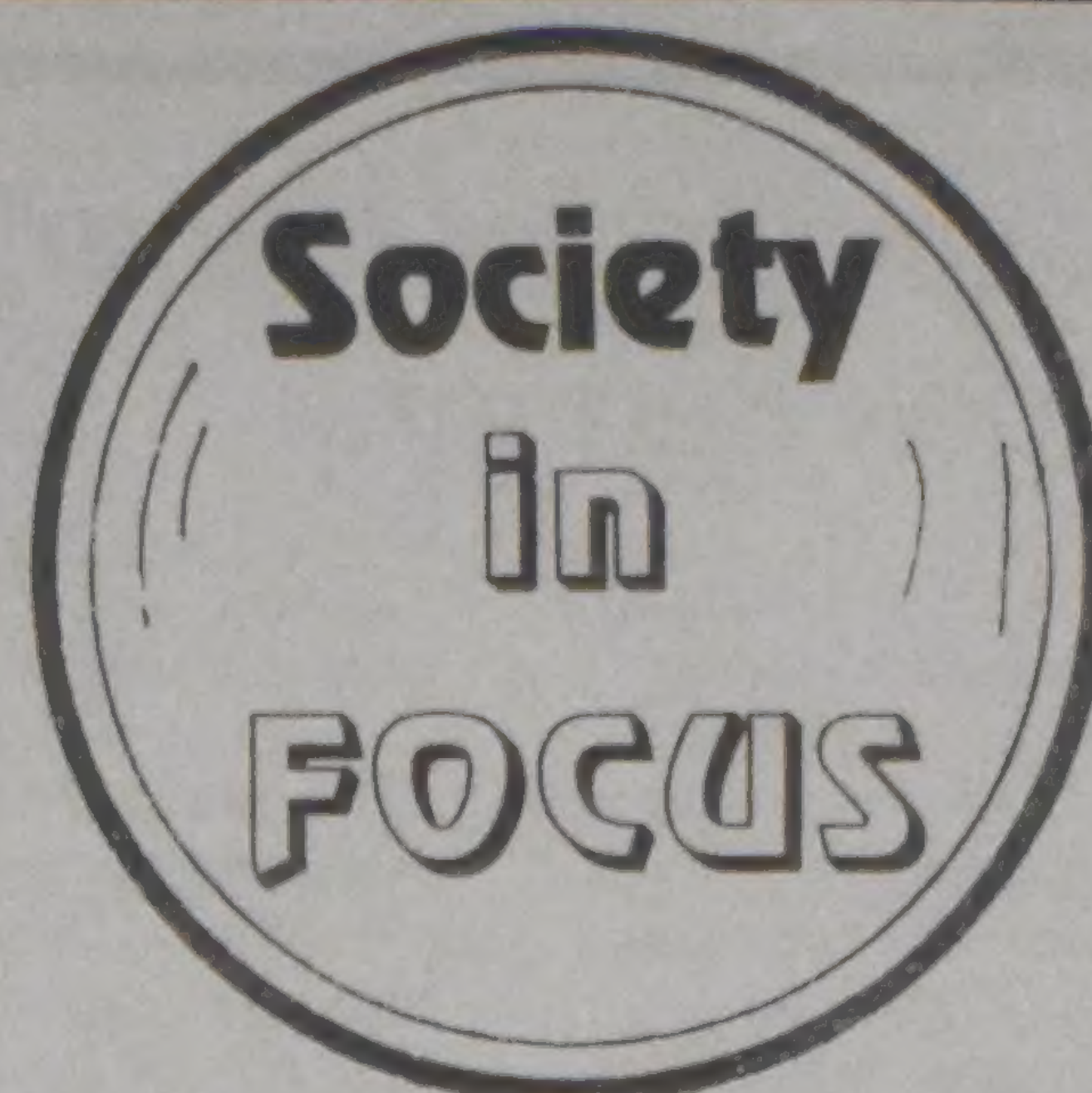
Most of the eight-week, minimum wage jobs will be offered in private, government and non-profit organizations in Ottawa, Hamilton, Windsor

and Toronto. The jobs will especially be aimed to help black youth.

Interested youth (aged 15-24) are invited to apply for placement with "jobs Ontario Youth" by calling 1-800-387-5656 or by inquiring at their local youth employment centre. Interested employers can call (416) 325-2160.



Jake Kuiken



### Rodney King and the Reichmanns

The riots in Los Angeles and Toronto two months ago are a haunting reminder that all is not well with the Western democracies. The brutal and humiliating beating of one human being by a cadre of police officers provides a stark reminder that justice belongs to the powerful.

The surprising decision by a gullible jury in Simi Valley reinforced the view that power is easily corrupted. Cleverly manipulated by high priced and unscrupulous lawyers, the jury charged, prosecuted and found Rodney King guilty. He deserved the punishment he had already received, they said.

The predictable "line-on-the-concrete" speech by George Bush didn't offer hope for either the victims or the victimizers. "Why can't we all just get along?" That poorly timed and melodramatic drug-induced comment by King will only improve the outcome of the prospective multimillion dollar civil litigation that will follow.

The Olympia and York fiasco, too, is a compelling demonstration that the powerful are protected by those with whom they share power. The Reichmanns have hidden their appetite for power behind the facade of the law to protect their worthless real estate empire from financial collapse. Aiding them are a host of ingenious Bay Street bankers who should be acutely embarrassed that they so easily fell victims to a simple con. Meanwhile, the public is waiting for the axe to fall, anticipating another costly bail-out of free enterprise gone amuck.

#### Will the future be any different?

The Year of the Doubter! During this year of constitutional debacles and presidential elections, the sceptics will rightly conclude that any action will be tainted by political opportunism. Because there isn't much room for hope in this post-modern era, the present course of events doesn't hold much promise that the future will be different.

Leadership is largely absent when events like those in L.A. and Toronto strike. In the O&Y scandal, politicians offer vacuous reassurances; Canadian banks try desperately to minimize the evidence of their institutionalized incompetence; and the media dramatize the events by selective reporting for a voyeuristic audience. The polling pundits

carefully sample the public, thus enabling their after-the-fact "19 out of 20 times" prophetic pronouncements.

Whether one listens to, watches or reads the popular writings of the political right or left, the main joy in both camps is the same. The point of the game is little more than emasculating one's opponents. They speak from a tiresome and predictable ideological perspective; their comments are consistently dominated by a failure to understand that a new vision is needed.

#### Blaming the past

George Bush predictably blamed the failure of the social programs of the 1960s and '70s for the riots in Los Angeles. His clarion call for Americans to renew their faith in progress rang hollow. Building and restoring hope in cities will take more than a visit of a few days, especially since his predecessor began to drain those programs' resources.

With equal predictability those driven to be politically correct called the whole thing an act of racism, grounded in underclass poverty. On the surface these observations may be correct, but the prospect of further franchised solutions and strident calls to adopt a closed ideology harbour the early strains of a new totalitarianism.

The thing that is at stake here is much deeper. The riots in L.A. and Toronto, and the Olympia and York scandal are symptomatic of the same problem. The pointless looting and plundering in L.A. is not really that different from the Reichmanns' mindless acquisition of wealth and power for its own sake. In both instances it represents a blind obedience to greed, so effortlessly promulgated by the myth of progress.

Western liberal capitalist democracies are in the midst of a crisis; like socialism, capitalism has run its spiritual course. Sure, its accoutrements will undoubtedly be with us for many decades to come. However, the soul, the spiritual stuff that has driven it for the past several centuries, has died. Thank God its god is dead!

Jake Kuiken is a registered social worker who lives and works in Calgary.

### Unemployment in Canada (youth and adults, first quarter 1992)

Saskatchewan: 41,000 (8.6 per cent)

Manitoba: 56,000 (10.6)

Alberta: 139,000 (10.6)

Ontario: 573,000 (11)

British Columbia: 188,000 (11.4)

Quebec: 448,000 (13.6)

Nova Scotia: 57,000 (14)

New Brunswick: 45,000 (14.3)

Newfoundland: 48,000 (21.3)

Prince Edward Island: 13,000 (22)

Canada: 1,607,000 (11.9)

\* statistics courtesy Ontario Ministry of Labour

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## Pressreview

Carl D. Tuyl



## Pressreview

Nova Scotia Liberals were to vote for a new leader. Not just by ballot, but by calling a dial-the-leader number. Some computer in Kansas would tally the votes with the speed of light and presto, there would be a new party leader. Always innovative, those Liberals — ain't they? That Kansas computer, however, betrayed them. It jammed, leaving the convention in mass confusion.

Solidarity forever and all that! The slogan conjures pictures of labourers hand in hand, united, and no discouraging word to be heard. Forget it: there was more fighting at the Canadian Labour Congress convention in Vancouver than there was between Serbs and Croats in Sarajevo. Dr. Einstein asked whether the universe was a friendly place. Not so, judging by the Labour Congress.

Other labour news: New Brunswick ordered striking public employees back to work. The press in all the Commonwealth is having a royalty feeding frenzy. Any time now you can expect some tabloid report that the Princess of Wales is really an alien from Mars landed here to destroy the monarchy.

\*\*\*

The constitutional ministers had another go at it in Ottawa. The government is aiming at a mid-June deadline, but not willing to take any chances it passed by a vote of 138-33 the referendum legislation which will enable the Tories to break an impasse in the negotiations. Those triple-E senate negotiations are like ecumenical gatherings: people read position papers to each other and nobody will change his or her stance.

\*\*\*

While the Earth Summit in Rio De Janeiro is discussing ways to save the planet, a University of British Columbia professor is showing the way. Geologist Wilbert Dahner, tired of the sight of beer cans lying around the campus parking lot, began to pick them up, putting the deposit refunds in the bank — \$17,000 worth. He is using the interest to fund two scholarships.

\*\*\*

The "no-means-no" rape legislation of Justice Minister Kim Campbell is running into more difficulty than a car going the wrong way on a one-way street. The bill is getting more criticism than a two-hour sermon in a drive-in church. The minister looked a bit disheveled when she conceded that some changes were necessary. And the *New Yorker* magazine spotted this ad in the *Minneapolis Tribune*: "For Sale, Ferrari, one owner with removable top."

\*\*\*

The Ministry of Employment and Immigration was really fishing for a compliment when it announced that it has recovered \$230 million in overpaid Unemployment Insurance. Maybe we could use their collection skills to go after the \$8 billion owed by corporations in back taxes.

\*\*\*

The U.S. is getting worse world press than Saddam Hussein. The *Manchester Guardian* headlines: "Bush jeopardises the Earth Summit." Other comment "the U.S. President fired a torpedo into the summit by refusing to sign the bio-diversity treaty drafted by 98 countries over 15 months." The treaty would give legal force to the protection of endangered plant and animal species. Saddam Hussein, by the way, is getting around the United Nations embargo by routing all Iraq's purchases through Jordan.

\*\*\*

Germans are getting more

vocal about their disapproval of the unification tax, a flat-rate 7.5 per cent on everybody, which, as many Germans say, ensures that the bulk of unification costs is financed by the poor. In a sort of world-wide generally accepted ecumenical comment on taxation they say: *Oben Hummer, unten Kummer*. Translated: upstairs lobster, downstairs misery.

\*\*\*

Denmark, with the political power equal to that of half of Haiti, threw the whole European Community into disarray by opting out of the Maastricht treaty, which required unanimity for political and monetary union. European leaders are vowing to go ahead anyway. So much for treaty decisions. The European Community is stepping up its effort to halt the slaughter in Yugoslavia. This Yugoslavian president Milosevic is no Francis of Assisi follower. His forces mortared a Sarajevo breadline; must be a cousin of Saddam.

\*\*\*

Journalists were roughed up on Beijing's Tiananmen Square. They were breaking the law, police said. Nobody seemed to know what law the police were referring to. George Gaster commented in the *Toronto Star*: "Life begins at 40, and so does cosmetic surgery, bladder trouble, high fibre diets, liverspots, hair replacement, sitzbaths and some other niceties." The *New York Times* ("All the News Fit to Print")

told its readers that the Canadian health care delivery system was no model suited for the United States. That is, of course, possible: but I had rather get my appendix removed hereabouts than south of the border where they would charge you for blowing your nose.

\*\*\*

The mayor of Moscow, Gavriil Popov, resigned. He came under increasing pressure after his city government lifted price controls for milk and bread which caused these basic

foods to rise by about 300 per cent in costs. One Moscovite, Ludmila Grats, commented: "I feel sorry for Popov, but for a public figure he has too big a belly. You will never see an American official in such shape." To tell you the truth, Ludmila, they wear corsets and have their fat removed.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.

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- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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**Editor:** Bert Witvoet  
**General Manager:** Stan de Jong  
**Associate Editor:** Marian Van Til  
**Assistant Editor:** Robert VanderVennen  
**Staff Journalist:** William Fledderus  
**Correspondents:**  
**Kathy Vaneek:** Mt. Lehman, B.C.; **Thea Ewald:** Smithers, B.C.; **Margaret Van Ginhoven:** Edmonton, Alta.; **Hermine Dykxhoorn:** Calgary, Alta.; **Angela Terpstra:** Regina, Sask.; **Jeanet Sybenga:** Winnipeg, Man.; **Gertrude van Leeuwen:** Winnipeg, Man.; **Andy Oudman:** London, Ont.; **Nandy Heule:** St. Catharines, Ont.; **Stan de Jong:** St. Catharines, Ont.; **Reinder Klein:** Woodbridge, Ont.; **Walter Neutel:** Ottawa, Ont.; **Barend Biesheuvel:** Pierrefonds, Que.; **Anne Hutten:** Kentville, N.S.; **Alison de Groot:** Washington, D.C.  
**Accounting:** Corrie de Jong  
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**Circulation & Mailing:** Grace Bowman  
**Layout & Design:** Cecilia van Wylick  
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Yes, Canadians may pursue daily-bread prosperity

The Christian Labour Association of Canada (CLAC) sent out a four-person task force to hear from its members and other interested parties what they think of a number of labour and industry issues. (See news story on p. 20.) To help each discussion along, the task force prepared several questions on the following four topics: 1) competition and productivity; 2) work and the family; 3) skills and training; 4) structures within the workplace for decision-making.

The very first question was, "How would you define prosperity?" The task force is getting a wide variety of answers on that one. Most people think of prosperity as something more than simple survival. Millions of people in Africa may be surviving, provided they get help, but they are not prospering. Prosperity allows a person to do more than work and eat.

But what is prosperity to one may be hardship to someone else. Some four-person families thrive on \$30,000 a year. Some feel stuck at \$50,000. We may agree on an abstract definition such as: "Prosperity is the condition under which people are able to eat, work, play and develop in a wholesome way." But how that translates into social and economic realities will often depend on the expectations of people.

Seek first economic growth?

The next questions on the sheets were: "Is it [prosperity] a goal for which Canadians may strive? Is it something Canadians may expect?"

It'll be interesting to find out how the wide range of CLAC members answered those questions. The prevailing winds in Canadian politics, industry and labour seem to indicate that the answer to both questions is yes. Canadians may strive for prosperity and prosperity is something Canadians may expect.

That is not the answer that Scripture would give to those questions. Scripture always points us to seek first the Kingdom of righteousness, and then things like prosperity will be added to that. Solomon had a chance to strive for prosperity, but he chose wisdom and prosperity was added to him. Striving for prosperity suggests an anti-Gospel attitude so prevalent in speeches by Prime Minister Mulroney and President Bush: "Seek first economic growth and then concern for the neighbour and care for the environment shall be added unto you."

Prosperity a fruit of right living

Is prosperity something Canadians should expect? One could make a strong case for saying No. Why should a nation that is falling apart at the family and community level, that freely aborts its unwanted children, that is materialistic and so hard on the environment and is fast losing its work ethic expect to prosper?

Psalm 1 talks about the ways of the righteous and the ways of the wicked. The wicked will perish, says the psalmist, but whatever the righteous do will prosper. Prosperity is seen as a reward or a fruit of right living. Surely that idea has not become obsolete even in modern times?

Should Canadians expect prosperity? Only if they honour the Lord by doing what is right for their children, spouses and parents, by loving their neighbour and by caring for the animals, plants and the earth itself.

Prosperity is a sign of socio-economic well-being, not a cure for socio-economic ills.

The metaphor of fruit is helpful in making that point clear. Fruit is the final outcome of a lot of hard work and careful husbandry. No one can force a tree to bear fruit. One can prune a tree and make sure it gets proper nourishment, but the fruit is a mystery that comes as a final act of grace. Isn't it the same with prosperity?

Wealth may not be prosperity

There is a curve on this ball prosperity, however. In Psalm 73 we hear the writer complain that the wicked prosper: "They have no struggles; their bodies are healthy and strong. They are free from the burdens common to man; they are not plagued by human ills." How can that be?

First of all, this is how it *appears* to the psalmist. How does he know that evil people who become rich are free from the burdens common to the rest of humanity? Rich people get sick and die. But even if he is right for the most part, it's only the short-term look that makes him say this. Later in the psalm, as he enters the sanctuary of God, he realizes how these wicked people are headed for destruction.

We must not make the mistake of confusing wealth with prosperity. People don't need riches to thrive. Nor should we conclude that rich or successful people must be good people, because, look how God has blessed them.

Peace within your walls

Prosperity is such a multidimensional state of well-being that it takes a hard and long look which penetrates through the surface of lifestyle to the inner core of relationships and self-identity to determine whether or not a person is really prospering in the way that Psalm 122 speaks of it: "May there be peace within your walls and security within your citadels."

Prosperity has to be understood in the light of Jesus' prayer: "Give us this day our daily bread." Our daily bread is all we need to be fully human. Do we need cross-border shopping or Sunday opening of stores to be fully human?

Prosperity is what the farmer experienced who stayed on the farm. He couldn't remember the price he fetched for any of his crops or animals at any time, though there were hard times. But he could remember the sight of his first crop of wheat and of a pear nestled in a fork of a tree, ripened just right. Prosperity is what the couple experienced who saw their children grow up to become loving partners and parents and God-honouring workers.

If Canadians want to pursue that kind of prosperity, more power to them. Seek and you shall find.

BW



## Letters

### Fairness for families takes gloves off

In the wake of the recent decision by the Cabinet of Premier Bob Rae's government of Ontario to permit Sunday opening of stores in the province, Gerald Vandezande, Executive Director of Fairness for Families, has written the premier a blistering letter of rebuke as well as a passionate plea to withdraw Bill 38 and to enforce the retail Business Holidays Act. Fairness for Families has spent a lot of time and resources on keeping a common pause day alive in Ontario for the benefit of workers and their families. The group is angered and disappointed at the government's sudden turning from earlier stated principles. Here follows the letter Mr. Vandezande sent to Premier Bob Rae and all New Democratic Party MPPs.

Dear Mr. Premier:

Your Cabinet's unilateral decision of June 3rd to reverse the N.D.P.'s historic commitment to common pause day legislation and to allow for wide-open Sunday shopping is a shocking betrayal of the social justice principles and the political positions to which Ontario New Democrats were committed for so long. Your gutting of the *Retail Business Holidays Act* is a flagrant violation of the explicit promises you and your colleagues made to Ontario voters during two election campaigns and of the unequivocal commitment the Government made in its first Throne Speech in 1990.

Next thing we know, your Cabinet reverses its stands on native rights and racial discrimination because of "a change in public attitudes" and guts the *Ontario Human Rights Code* because "changing social patterns here and in neighbouring jurisdictions are having a clear impact on the choices and attitudes of Ontarians."

The Cabinet's political pragmatism appears to be fuelled by the very media-generated propaganda and the one-sided opinion polls which you so rightly abhorred when the NDP was in opposition. Then, you repeatedly urged the Conservatives and the Liberals to provide an effective common pause day law to help strengthen family and community life and to protect small businesses and the rights of retail workers. Now, you do what only recently you accused your political opponents of doing: buckle under to the public pressure of the major media and to the corporate power of big business, without any real regard for the human needs and the social rights of small retailers and retail employees.

The Cabinet's radical reversal of political conviction has greatly angered tens of thousands of retailers and retail workers. Many of them supported the NDP for the first time during the 1990 election precisely because of the Party's consistent opposition to wide-open Sunday shopping. Now, they are deeply disappointed that your government has broken its election promises to fight for fair legislation that would be enforced promptly and strictly across Ontario.

Your announcement on June 3rd that there will be a "free vote in the Legislature" and Solicitor General Allan Pilkey's statement that the amendments eliminating Sundays from the current definition of holidays will come into effect retroactive to June 3rd,

arrogantly assumes that the other MPPs will also abandon their political integrity and that the Legislature will compromise its independent authority to amend or defeat the Cabinet's proposals. Who would have thought that the New Democrats would become guilty of such undemocratic actions!

Your Cabinet's sudden reversal is even more galling in light of the overwhelming vote *against* wide-open Sunday shopping at the May 23 special meeting of the Ontario NDP's Provincial Council and the Cabinet's refusal to take into account the forthcoming debate at the Party's convention in Hamilton. This blatant refusal to take seriously the democratic process does not bode well for the NDP and Ontario politics.

The NDP's historic claim to political integrity is rapidly losing its innocence. You are ignoring the human needs and social rights of countless retailers, retail employees, their families and communities. They are losing the essential protection of the very law that was first promised to them by the NDP and which is now being gutted by you and your Cabinet because of the destructive influence of big business and major media who, to use your own words, are "more interested in pursuing profit than in protecting human rights."

On behalf of all the members and associates of Fairness For Families and our numerous supporters throughout Ontario, I strongly plead with you to recognize the folly of the Cabinet's decision to abolish the common pause day. I respectfully urge you to withdraw *Bill 38* and to enforce the *Retail Business Holidays Act* as it now reads. Social justice demands it!

I will monitor the debates and votes in the Legislature and report every MPP's stand on this social justice concern. All who vote against the common pause day and for wide-open Sunday shopping, as well as the opponents of *Bill 38*, will be remembered by FFF supporters during the next provincial election campaign.

Gerald Vandezande  
Executive Director  
Fairness for Families

### Just a moment/Herman Praamsma



"Bid them wash their faces and keep their teeth clean." (William Shakespeare, Coriolanus, Act II, iii, 66).

Cleanliness, they say, is next to godliness. Neatness, tidiness and personal hygiene are signs of a good upbringing and a firm grasp on the essentials. The Calvinist mind (not to mention the Dutch one) extols the virtues of washing behind the ears and brushing one's teeth. Shakespeare's words should be inscribed on the back of baptismal certificates as a stern but handy reminder that God is interested not only in our souls.

These words are written as I prepare for another visit to the dentist to have a decayed tooth extracted and replaced with an artificial one. And it leads me to share with you the following information. It is not an easy job, but somebody has to do it.

You see, the astonishing truth of the matter seems to be that *nobody really knows what causes tooth decay*. Where you aware of this? I wasn't. There is an old American saying, "A clean tooth never decays." Apparently not so, and approximately 90 per cent of the people in North America suffer from this most common affliction. There are numerous cases of fine, healthy teeth that had little care, but many more cases of diligently flossed and brushed ones that suffered from decay.

#### No explanation

Explanations for this strange phenomenon have been sought in diet-cooked food being blamed at one point, soft drinks and candies at another. Lack of proper oral hygiene has been mentioned as well. And let me hasten to say that I'm not advocating the abandoning of good and regular tooth care!

But the matter is more complicated. Acid produced by bacteria living on our teeth seems to be involved. Heredity is a factor, as is the composition of our saliva. Even our own individual metabolism makes a contribution: people working under great stress present dentists with cases of teeth that seem to disintegrate from within.

The bottom line is: clean teeth can decay and there is little we can do to prevent it. Perhaps you could find a parallel here to clean and well-cared-for bodies that are subject to illness, or well-groomed and pampered hair that nevertheless disappears, much to our chagrin.

In spite of all our best efforts and most conscientious care, Romans 8 has it right when it tells us that all of creation is subject to decay.

Our best is not good enough. Even when it comes to our very teeth or the hair on our heads we learn the lesson of grace!

How wonderful that the same God who loves us has counted the hairs on our head and is there with us when we make the difficult trip to the dentist's chair!

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

### Good reading at dentist office

I have just been to my dentist, Dr. John Boersma, and sat and enjoyed your paper immensely. What a blessing to sit down in a public office and receive news about how good God is and how he

is working in people's lives.

Please send me a year's subscription. God bless you and your work.

Mrs. Marilyn Sharpe  
Lynden, Ont.

### 'Cremation' available free or blank

As much as I would like to take the credit for the "Cremation of Sam" idea (June 5 issue), I can't — it's Peter Schopfer's stroke of genius.

Please thank Bill Fledderus for the

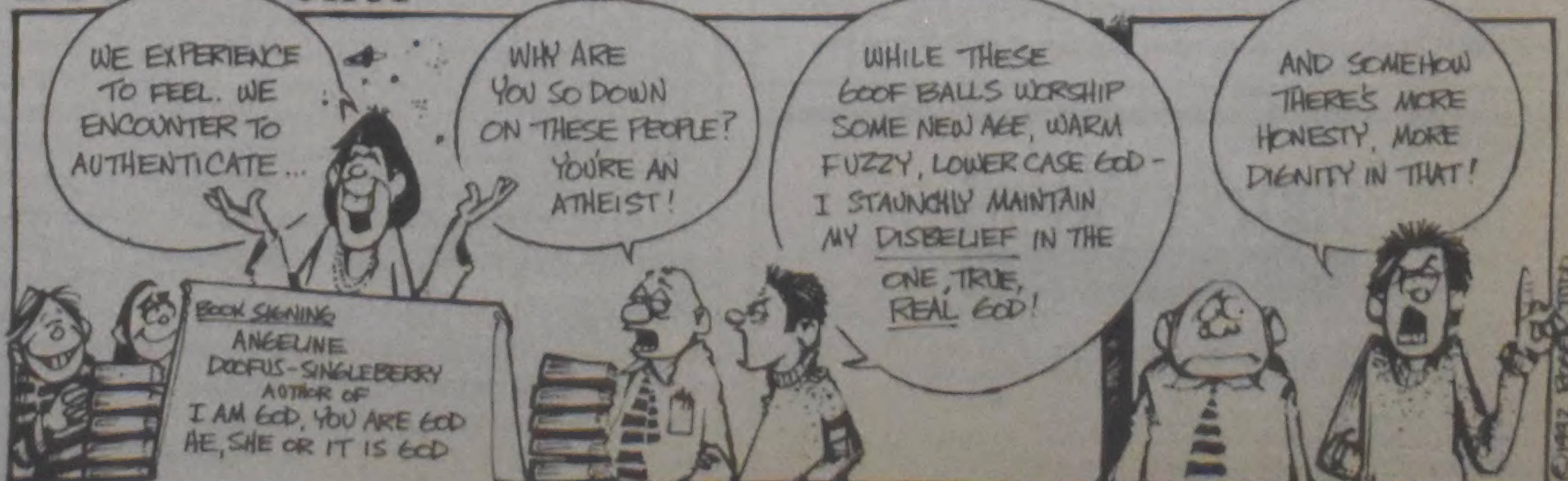
nice article.

If any of your readers would like a copy of the unit, they may write to the SCSBC office in Langley for one. Or they may send a signed, blank cheque to

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### Beyond Belief





## Mixed feelings permeate U.S. Gallup poll on fathers

MINNEAPOLIS, Minn. (EP) — Many people have mixed feelings and perceptions about fathers. That was the principal finding of a recently-completed U.S. Gallup Poll on the role of fathers. The Poll's preliminary results were announced at a news conference in Minneapolis May 18. The news conference came at the start of Fathering '92, sponsored by the National Center for Fathering.

On the one hand, 70 per cent of those polled agreed that "the most significant family problem facing America is the physical absence of the father." Further, 96 per cent agreed that fathers need to be more involved in their children's education. Yet about 75 per cent said "fathers do care enough about their children" and "most fathers are doing a good job in providing for their families financially."

Ken Canfield, executive director of the National Center for Fathering, said the study showed that "there are good feelings [about fathering]. We need to take these feelings and translate them into action." Canfield wants to do that by providing for professionals, laypeople and groups who work with fathers the information they need to promote good fathering.

The Fathering '92 conference brought together some 100 leaders in what organizers call the "fathering movement." Conferees studied the implications of the Gallup Poll and discussed and evaluated the effectiveness of fathering programs around the country.

The Gallup Poll also found 60 per cent agreed that "most people have unresolved problems with their fathers," yet 70 per cent used positive words to describe their own relationship with their fathers, with 17 per cent using negative words and 9 per cent using neutral words.

### Different view from mothers

Fathers in the poll rated themselves more highly than mothers rated them in terms of how often they encourage their children. Some 81 per cent of fathers said they encouraged their children frequently, while only 65 per cent of mothers said that their children frequently were encouraged by the children's father.

Yet mothers rated their husbands much more highly than the husbands rated themselves when it came to answering the question, "How successful do you feel you are as a father?" Fifty-nine per cent of mothers rated their husbands as "very good," while only 36 per cent of fathers called themselves "very good." Fathers were more likely to rate themselves as "pretty good" (59 per cent, versus 27 per cent for mothers).

One finding that was greeted with audible skepticism at the news conference was that fathers reported they talk with their children an average of 2.3 hours per day. Mothers reported a similar estimate of 2.0 hours per day for fathers. Canfield agreed that the number probably cannot be interpreted to mean that fathers actually spend that much time each day in

meaningful conversation with their children. He said the National Center for Fathering will look into what this finding could mean.

### Any time spent is 'talking'?

Rev. Emerson Eggerichs, a pastor from East Lansing, Mich., who was on hand to lead a workshop during the conference, noted that parents seem to be calling any time spent with their children "talking," and while the figure seems obviously inflated, that in itself could reveal something

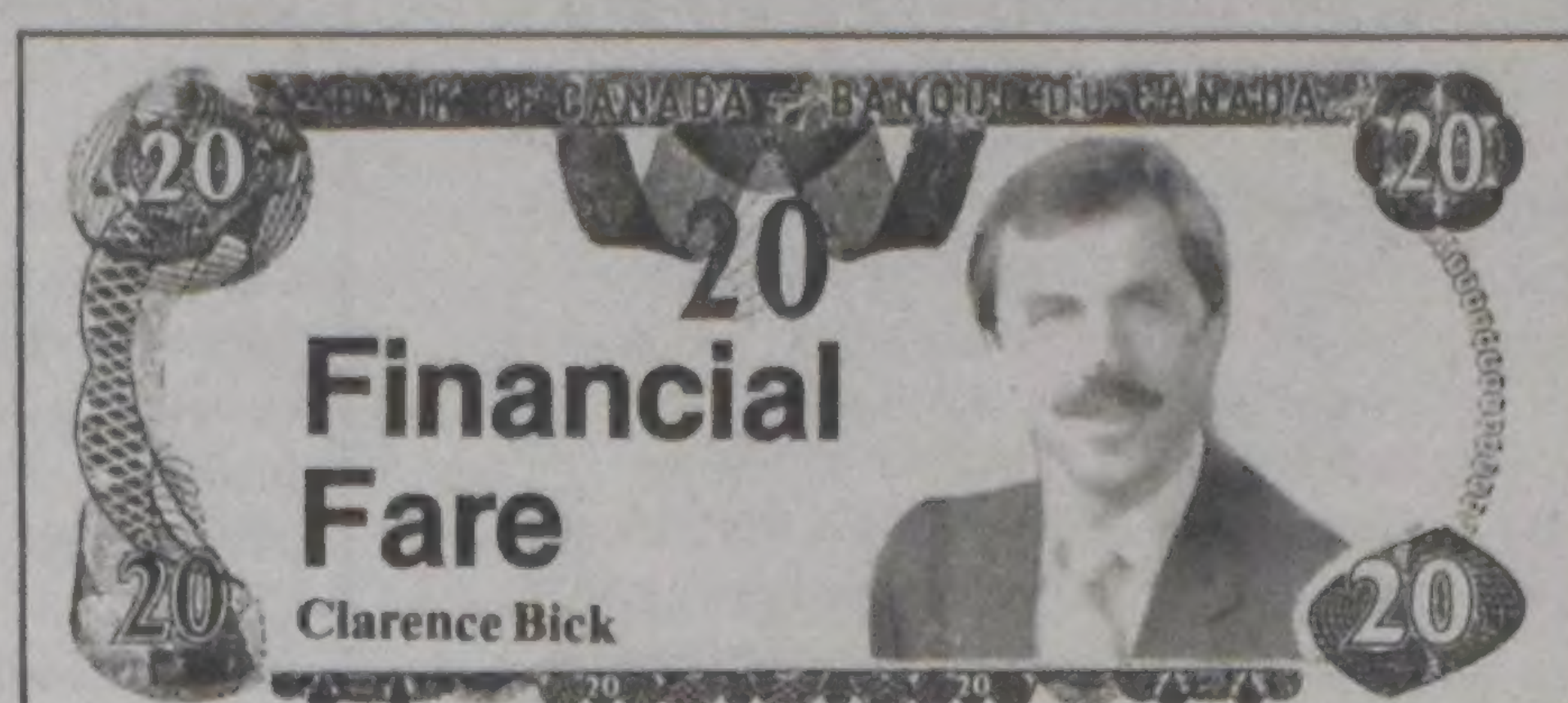
about perceptions of fatherhood once the poll results can be analyzed more completely.

Of the mixed feelings evident in the poll's results, Canfield said "This 'good dad, bad dad' syndrome is common in every community. Nevertheless, America is yearning for healthy, involved and committed fathers. It is critical that all men consider the high priority of shaping and supporting the next generation."

The poll, while not necessarily an accurate

reflection of how things *really* are, nevertheless is a rather accurate reflection of how people *think* things are. The Gallup Organization conducted telephone interviews with a national sample of 1,010 adults between April 14 and April 27, 1992. For results based on samples of this size, one can say with 95 per cent confidence that the error attributable to sampling and other random effects could be plus or minus three percentage points.

In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. For instance, a telephone survey cannot reach prison inmates or poor persons who do not own phones, and such persons may have significantly different views about fathers than those actually contacted.



## Life insurance: how much coverage is appropriate?

In my last column we discussed the need for life insurance. I suggested that life insurance be approached the same way we view car or house insurance. Very simply, the ability of a breadwinner to earn an income is the most significant economic asset of a household, and life insurance is an appropriate way to manage the risk of losing that asset.

Once the need for life insurance is accepted, the next issue is: how much? A common but simplistic answer is to get 10 times the income being insured. As with any simplistic answer, however, this method is often inaccurate. So let's look at a hypothetical example to illustrate one method of determining the appropriate life insurance coverage.

Assume a family of four, with the parents about 30, and two young children. The husband works full time for about \$40,000 per year and the wife makes \$15,000 working part-time. They have a \$100,000 mortgage with payments of \$830 per month. The mortgage is not life insured.

### Add it up

The primary breadwinner in this case is the husband, so let's start with him. If he were to die, the family needs to replace his \$40,000 income. The first source would be Canada Pension Plan, which will pay to his wife a survivors benefit of \$2,800 a year and about \$1,800 for each of the dependant children. The total income from CPP would be \$6,500.

On the \$100,000 mortgage, the \$830 monthly payment equals \$9,960 per year. But in order to pay the mortgage, the husband first had to earn \$17,172, pay his 42 per cent income tax, and use the remaining \$9,960 to make the payments. The \$100,000 life insurance is not likely going to be invested to reliably earn \$17,000 per year. Therefore, when life insurance proceeds are available, the mortgage should usually be paid off.

The saving of \$17,000 income otherwise needed to pay the mortgage, and the additional CPP income of \$6,500 totals \$23,500. Subtract this \$23,500 from the husband's \$40,000 of income to come up with the \$16,500 of income

needed from investments to replace the husband's income.

At current interest rates of eight per cent, \$206,000 of capital is required to provide \$16,500 of income. Add on the \$100,000 needed to pay off the mortgage, and a total life insurance coverage of \$300,000 is needed on the husband.

The above analysis did not factor in increased expenses for the children, or the impact of inflation. On the other hand, when the children are in school full-time, the mother will likely be able to increase her income somewhat without necessarily working full-time. But some subjective adjustments to the \$300,000 figure may have to be made.

### Consider your objective

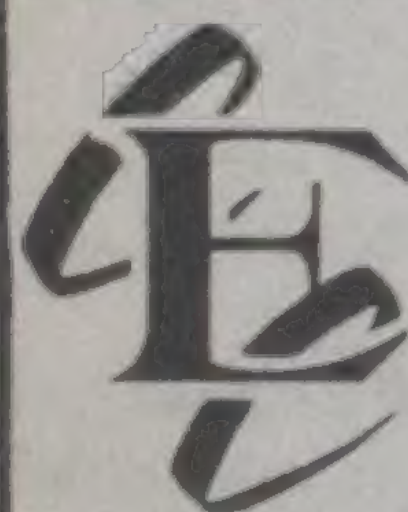
The amount of coverage for the wife in this example will of course be lower. After income taxes have been deducted, her income of \$15,000 per year essentially covers the mortgage. However, there will be extra child care expenses before the children start school and even when the children are in school full-time if the parents do not want them to come home to an empty house. The insurance coverage should probably be about \$125,000 on the wife.

The type of life insurance is always an issue. Some advocate permanent insurance while others advocate buying term and investing the difference in premium costs. The most important consideration is to ensure that you have protected the welfare of your dependants as long as they would normally be dependant.

This means that it is more important for the husband in the example above to have \$300,000 of coverage with term insurance for the next 20 years than to have \$50,000 of live insurance coverage that has a retirement savings component built in. Remember that the primary purpose of life insurance is to insure one's ability to provide for his or her family.

*Clarence Bick is a financial planner in Ancaster, Ont.*

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## How to buy your child a bike

TORONTO (MCCR) — Summer's almost here, the roads are dry and girls and boys across Canada want to be outside riding bicycles. Below are some tips to help out the many parents who'll be under pressure to buy bikes for their kids this season.

Most parents want their children to have bicycles that are solidly built, for safety's sake. Unfortunately, a lot of people think the best bike has to be the most expensive model with the most gadgets.

It shouldn't be — especially not your child's first bicycle.

### First bike should have footbrakes

"A first bicycle should be simple, with footbrakes rather than gears and handbrakes," advises Marilyn Gurevsky, a manager with the Ontario consumer ministry's Consumer Services Bureaus.

Footbrakes are better because a young child doesn't have the reflexes or finger strength to operate handbrakes. At the age of six, the leg muscles are the best developed part of the anatomy, so a child finds it easier to stop a bike using footbrakes.

Also, fingers can be pinched when handbrakes aren't used properly, resulting in a loss of concentration. This problem has resulted in traffic accidents involving biking.

### Bike size should fit the child

The relatively low cost of basic bicycles these days reduces at least one problem for the parent. Some years ago it was common to see small

children riding bikes too big for them. The parent didn't want to have to buy more than one, so a larger size was bought for the child to "grow into."

"This isn't a good idea," says Gurevsky. "Riding a bike that's too big is dangerous because the child can't control it properly."

The only way to make sure the bike is the right size is to take your child for a fitting. Whether you intend to buy an open- (traditionally a girl's) or closed-frame bicycle, the overall size should be determined on a closed-frame model. Have the child straddle the crossbar with both feet flat on the floor. For protection during falls, there should be a two inch gap between the crossbar and the child's crotch.

Generally, a child between the ages of six and 11 needs a bicycle with 20-inch or smaller rims.

You'll also need to know the saddle and handlebars are comfortably situated.

### Check heights

Saddle and handbar heights are adjustable on most bikes. But if full extension is needed to fit, choose another model. On many models, the posts are marked to indicate the maximum safe extensions. If the seat and bar posts aren't marked, assume you'll need two inches of post inside the frame to assure stability.

To measure for saddle height, have the child press one pedal all the way down with the ball of the foot, while seated. The seat height is right if the leg is slightly bent. Once the saddle is adjusted, check the handlebar reach and height.

The upper body should be fairly upright when the hands are placed comfortably on the grips with elbows bent a bit.

When you've noted the names of a number of models the child is comfortable with, consider the price range and the job you want the bike to do. If the child is "hard on things," or the bike will be passed down, saving a few dollars by buying the least expensive model may not be cost-effective in the long run. Consumer magazines available at public libraries can

fill you in on the good points of various makes and models.

One way to save money is to buy a used bike. Service clubs in many communities organize bike sales and swaps in the spring. Also, police departments across your province may organize bicycle auctions.

Once your child has a bike, everyone's set for a summer of fun, right? Wrong. The next step is to buy a good safety helmet and make sure the bike has the right equipment.

Necessary items are:

- \* a mirror;
- \* reflectors, front and back;
- \* a night light;
- \* a bell or horn;
- \* and a basic repair kit.

Bicycle-safety programs are offered by police departments across Ontario. For more information on bike helmets or other aspects of bicycle safety, contact the community-relations branch or officer of your local police department.

## New series of recordings honours two of Canada's greatest voices

TORONTO (Canadian Scene) — Last month, the Roy Thomson Hall Award was bestowed on Canadian singer Lois Marshall, a soprano who in spite of being handicapped by polio at an early age, triumphed on the concert stage and in opera.

In 1953, the legendary Arturo Toscanini engaged her to perform Beethoven's *Missa Solemnis* at Carnegie Hall, a work she also recorded under the maestro's direction. Her international career was launched and she has performed with the world's greatest conductors, orchestras and choirs in North America, Europe, Australia and New Zealand. Marshall now devotes her time to teaching at the faculty of music at the University of Toronto in her home town.

### The world knows them

Among the well-known figures of the musical world who met together at Roy

Thomson Hall in Toronto to pay tribute to Marshall was Maureen Forrester, possessor of a no less remarkable voice and international reputation. The Montreal-born contralto's international career received a boost similar to that of Marshall's when the great Bruno Walter invited her, in 1956, to be soloist in his performances with the New York Philharmonic of Mahler's *Resurrection Symphony*. Recognized as one of the world's great contraltos, Maureen Forrester has performed in operas in Canada, the United States and South America. In 1990, she sang the role of the Countess in Tchaikovsky's *Queen of Spades* at La Scala, Milan.

At the award ceremony, Jana Gonda, manager of CBC Records announced that the Canadian Broadcasting Corporation's recordings division had introduced a new series of compact discs.

The first two artists featured

in the series are Lois Marshall and Maureen Forrester. "Perspectives," as the series is called, will feature great Canadian performances from the CBC archives and other sources. Although made before the introduction of modern "direct digital" techniques, the recordings will be re-mastered using the digital technique, which gives a quality of sound reproduction far superior to previous recordings of the same performances.

The Marshall recording (PSCD2001) is of arias from operas by Handel, Haydn and Mozart. The Forrester disc (PSCD2002) is totally devoted to George Frederic Handel and contains 15 arias from his operas.

These two remarkable Canadian voices have been well served by the digital re-mastering techniques and are further proof that Canadian musical talent ranks with the finest in the world.

## Surrey churches distribute 'Jesus' video door-to-door

SURREY, B.C. (Vision 2000) — The fastest growing municipality in Canada was chosen for a pilot project involving a video and door-to-door contact with residents. Surrey, B.C., also happens to be the home of the headquarters of Campus Crusade for Christ, which organized the project.

But involvement in the "Jesus" video distribution this spring went far beyond Campus Crusade. Thirty-one churches provided 800 volunteers to pay a personal visit to the Vancouver suburb's 240,000 residents. At the training session, says David Walker, director of Campus Crusade's community ministries, "I just stood in one of the doors to greet everyone that came in, and it just amazed me."

Following training, the project took place in three parts. First, volunteers went

around putting door hangers on the doors of each home, explaining the video offer. Several days later they returned, rang the doorbells and offered the videos, explaining they would be back in two weeks with a six-question survey.

### Follow-up

The goals were two fold, explains Walker: to get the Gospel into video libraries and homes; and to provide a "user-friendly" way for the local churches to make friends with the community. The response started before the volunteers even put out the door hangers. An article in the local newspaper talking about the video elicited 200 phone calls to the Campus Crusade office.

Out of the people who were home when church representatives knocked on their doors, 27 per cent — about 11,000 — accepted a

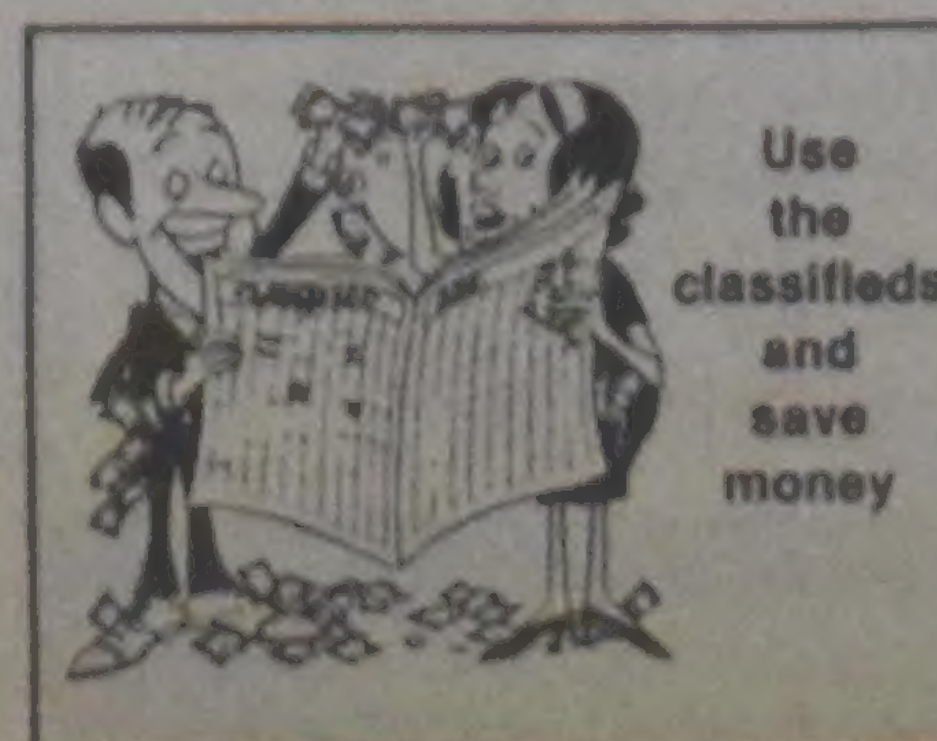
copy of the video," a higher response than we had anticipated," says Walker.

The project "generated a lot of enthusiasm for the whole aspect of taking the Gospel to the people in the space where they are," says pastor Dave Strugnell. In his church's case, each volunteer had a prayer partner praying specifically for the territory being covered.

Churches were also trained to follow up on those who viewed the video and expressed interest in the Christian faith. The venture was good for those who volunteered, says Lorelei Yergatian of the Johnston Heights Evangelical Free Church, which sponsored 90 volunteers. "I think they really felt it had brought them closer to God, and God was really using them," Strugnell adds that working together with other churches in the community "sure is unifying." Using a metaphor from the

book of Nehemiah, participants see each church's role as "taking its portion of the wall."

In some cases, the families have not watched the video yet. But Walker cites studies that say over a three-year period, up to 50 people may watch a video in a home library. To him, the project is so inspiring he hopes to conduct similar ones in cities across Canada next fall, as well as other communities over the next two to three years.



Look for our coverage on the 1992 Synod next week.

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# Church

Marian Van Til, page editor

## Luis Palau draws huge, diverse crowds in Ireland

DUBLIN, Ireland (EP) — Evangelist Luis Palau spoke to some 17,000 people during a weekend crusade May 1-3. Evangelical leaders hope the crusade will have dramatic impact on the country.

"Luis Palau brought a united message to a divided country," said crusade chairperson Declan Flanagan after the crusade. "This is the first time this century that such a broad spectrum of Christians has united in our city. While the event's numbers may appear minor to an outsider, within the history of Ireland they are very major."

Not since Dwight L. Moody preached in Dublin in 1874 have so many people gathered to hear an evangelist. "To follow in the footsteps of Moody fulfills one of the dreams of my youth," Palau

said. "I believe Ireland is ready to see an all-out harvest, much like we are seeing in Latin America."

Nigel Gordon, European director of the Luis Palau Evangelistic Association, said, "The crusade exceeded all of our expectations, especially in the areas of finance, prayer, unity and media coverage."

Although evangelicals account for less than one per cent of Dublin's population, Palau captured citywide and national attention through appearances on two of Ireland's most popular television programs and distribution of 350,000 invitation leaflets provided by the American Tract Society.

During a half-hour segment on *The Late, Late Show*, Ireland's top-rated television talk show, Palau fielded

questions from host Gay Byrne about divorce, contraception, and abortion — divisive issues in this Roman Catholic country — and discussed barriers that keep people from God.

**'Religious,' but it's not personal**

"Ireland is one of the most religious countries in the world," Palau said. "There is an intellectual acceptance of Christianity as a good thing, but many Irish people do not have a personal relationship with Jesus Christ." Palau repeated this theme often throughout the crusade.

He also appeared on *Scratch Saturday*, an ultra-flamboyant, fast-paced television variety show for young people.

The crusade brought together Christians from many

denominations. "Because of the enormous complexities and divisions of religious life in Ireland, we felt the only way to run this campaign was by mobilizing ordinary Christian people," Flanagan said. "We have involved people from every part of the Christian community in Dublin. No one came waving a flag or banner for any one particular church or denomination or tradition. This is a big step forward for the Christian community."

Television personality and musician Ronan Johnston said, "I'm a Catholic and was pleased with the way Luis Palau cut through all the politics and divisions in our country. I don't see how any church can have a problem with his message because it was fundamentally the pure gospel."

"This was a people's event, not an ecclesiastical event," said crusade vice chairman Owen Connolly. "There's a lot of confusion about Christianity. Almost everyone in Ireland knows the Gospel. What's missing is a personal relationship with God, to know true forgiveness."

To reinforce that message, each person who attended crusade events received a free copy of a special Irish edition of Luis Palau's *What is a Real Christian?* published jointly by the American Tract Society and the Presbyterian Irish Mission.

Crusade organizers see the crusade as a beginning, not only for the 1,367 persons who received Christ, but for the Kingdom of God in Dublin and all of Ireland, said crusade treasurer John Thompson.

## Christian Reformed World Missions cuts budget by 10 per cent

BURLINGTON, Ont. (CRWM) — Steadily declining support for Christian Reformed World Missions has forced the agency's executive committee to cut its budget for existing missions by 10 per cent in the 1993 fiscal year. At the same time, World Missions is responding to new opportunities in Russia and Eastern Europe at the urging of Christian Reformed congregations. World Missions' fiscal year begins September 1.

Since April World Missions has had freezes in effect on capital expenditures and new missionary appointments. The further budget cuts came at a meeting May 22 as the next step in a contingency plan to deal with declining giving for missions. Another meeting is scheduled for July 16 if further reductions are needed.

"We continue to face the question of how we can overcome these problems," said Rev. William Van Tol, international director of World Missions. "We need to redouble our efforts to contact churches and individual supporters. But so much of it comes down to image and loss of quota support; because World Missions' ministries are far away and funded in part by quota it is easier for churches to cut this part of their budget when times are hard rather than the parts that have more local impact. Also, because World Missions is a denominational agency, some seem to assume that we share the responsibility of letting this church stray into perceived aberrations of doctrine and order."

World Missions' \$12 million annual budget was built

on the projection that half of it would be funded by quota. However, the actual quota received this year is \$720,000 less than planned and accounts for half of World Missions' budget shortfall. The remaining shortfall is the result of fewer and smaller above-quota church offerings and individual gifts.

About 15 per cent of the budget cuts will come out of North American administration, including \$30,000 from Canada, \$100,000 from the United States and \$30,000 from the international administrative budgets. Overseas reductions will be made by leaving vacant missionary positions unfilled and concluding at least four existing missionary

assignments. The projects in Eastern Europe and Russia will not be affected by the cuts because they are funded by designated, above-quota gifts and offerings.

"This has been a most difficult week at World Missions," said Van Tol, who served as a missionary in Africa for 10 years before taking administrative positions with World Missions in 1975. "There have been spending freezes before, but neither Rev. Henry Evenhouse [previous World Missions director] nor we recall a time when World Missions actually had to reduce its budget and conclude the service of missionaries and administrative personnel to accomplish this reduction."

## A better deal

**Tony Mack**

A few years ago, I was substitute teaching at church for the four, five and six year olds. One of the older children decided he didn't want to be in the classroom with the others. So I spoke to him in the hallway.

"You have to come in or go and be with your mother," I told him.

"Okay, I'll come, but I'm not going to do anything."

"Fair enough," I answered.

The young man went into the classroom, sat in his chair and rested his head on his arms on the table top. Soon he was trying to get involved with the other children. I reminded him of his deal to "do nothing" and would not allow him to participate.

Before class was over I asked him, "Are you ready to work with me and the others?"

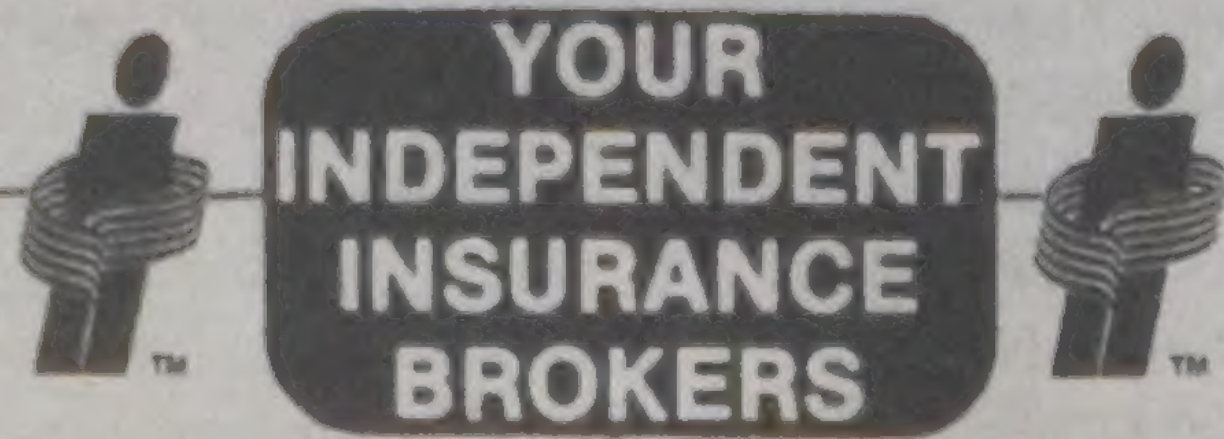
"Yes," he replied emphatically.

I let him be a part of the group and we had a good few minutes before our time was up.

As the boy hurried to the door after class, I asked him what he had learned.


"To make better deals," he said.

*Tony Mack is a free-lance writer from Redmond, Oregon.*



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## A Presbyterian Comments

Robert J. Bernhardt

# Sensitivity to racial slurs should extend to religious ones

Many Christians who don't live the sort of sheltered lives that most Christian ministers do have become accustomed to hearing profanity almost daily. While no one can go far in public these days without encountering it some people experience it as an almost constant barrage in their workplace.

Admittedly, "profanity" is a somewhat ambiguous term. It implies unacceptability without indicating exactly what is found offensive.

There is a form of profanity that simply interjects into conversation: colloquial expressions for parts of the body, bodily functions and human sexual activities. In this instance the words themselves are not the most significant thing. This way of speaking is

profane because it belittles the marvelousness of the human body and trivializes human relationships. However, it would probably be more appropriate to call this "vulgarity."

Profane words or actions are not merely crude or insensitive; they blaspheme the person of God. Indeed, I am sure that many Christians hear the names of God spoken as frequently with irreverence as they do with respect.

### Don't 'suffer in silence'

Being exposed to such blasphemy presents us with several challenges. For a believer there is something soul-destroying about hearing the Lord repeatedly vilified. What normal person could comfortably hear his or her

spouse or children verbally assaulted daily without either coming to resent the speaker or feeling embarrassed that they had by their silence appeared to concur?

A writer in a recent column in the *Globe and Mail* caused me to reflect anew on this when he commented in passing. "Arguably it should be no more acceptable to give offence to others' religious sensibilities than it would be to offend people on the basis of their race or to make unwelcome comments of a sexual nature to the opposite gender." In a society which is acquiring fresh sensitivity about the use of language we still have a long way to go.

I raise this subject in this context not because I feel moved to prompt legislators or

courts to ban blasphemy. Rather it is time for us to reflect more deeply on how we will handle this matter in our own personal contexts.

Must we always suffer in silence? Are there not times and situations in which we ought tenderly but unhesitatingly to indicate to those whose words offend us that we would appreciate their restraint? Can we learn to do this in a way which sensitively conveys that the offense is not merely one of words but an affront to our relationship with God?

### Examining our own speech

We must also ask: are we guiltless? Are there ways of speaking, even seemingly innocent ones, which in some way or other offend the

sensibilities of others? If we are conscious of these, are we prepared to amend our speech, at least in that person's presence, to accommodate them?

Are there ways in which our conversations with other people and even what we say in their presence could represent the faith we profess with greater integrity? Can our choices and our preferences about speech be conveyed and modeled so as to more faithfully give glory to the name of the Lord?

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

## Russian Orthodox priest responds to HCJB broadcasts

KIEV, Ukraine (EP) — "I want to thank you for your radio programs that have helped me come to know my Lord and Saviour Jesus Christ."

This type of comment from a Russian-speaking listener isn't unusual these days, as record numbers of letters pour into HCJB World Radio. "The unusual thing is that this letter came from a Russian Orthodox priest," said HCJB's Russian language service director Wally Kulakoff. "Here is an individual who has evidently studied religion extensively and

wanted to learn more. Then he realized he didn't know the fullness of Christ and made a personal commitment to God."

The letter came from a priest in a Ukrainian town near the Czechoslovakian border. "Your radio programs have allowed me to see the truth of Christ," he writes. "I've decided to organize a Sunday school for the children and adults in my parish. Since I've come to know Christ, I also want my parishioners to understand the good news of our Saviour. Unfortunately we

have a huge lack of Christian literature. Could you please send materials to us?"

The Russian department received a record 5,213 letters in 1991 — an eight-fold increase from 1987. Kulakoff says listeners are writing to thank the station for the programs, often telling about how God has changed their lives.

"Sometimes we get letters from older people who thought atheism was the only way and truth," Kulakoff said, "and now they realize this philosophy was all in vain.

Many young people have written to say they began listening to HCJB out of curiosity or to receive a QSL card. Then they became interested in our message."

Others tell of the economic hardships in their country — often requesting money to buy medicine or clothes — requests which HCJB normally cannot fill. "Some people ask us to come and preach in their village or town because there's no evangelical church," Kulakoff says.

Christian listeners often

refer to the religious freedoms now being enjoyed in Russia and neighbouring republics. "One listener wrote: 'If you think that *glasnost*, *perestroika* and democratization has come from the Supreme Soviet, you fail to understand that it has come from on high!'"

HCJB World Radio (World Radio Missionary Fellowship) is an evangelical, interdenominational organization broadcasting in 19 languages and 22 dialects. The mission also operates two hospitals in Ecuador.

## United Church membership declines sharply

Marian Van Til

TORONTO — With a drop of more than 22,000 in the last year, the membership of the United Church has shown its sharpest decline in 20 years, the latest statistics released by the church show. The denomination's membership has declined since 1965 but that downward trend has been more pronounced in the last few years, setting a record low in 1991. At the end of 1991 the United Church had 785,726 members. In 1965 membership peaked at 1,064,033.

Church officials insist that the decline is not related to the controversy which has gripped

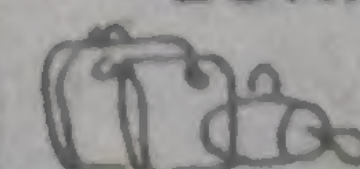
the church over ordaining homosexuals. They cite the fact that there's been a tightening of the counting procedure and that long-time inactive members are now being dropped from the rolls. However, evangelical elements within the denomination, many of whom are part of the "Community of Concern," argue with that assessment, as do conservative groups which have already left the church.

John Trueman, head of the Community of Concern, believes that thousands more will leave if their church approves of same-sex "marriages." That issue was

discussed recently by the church's Toronto Conference but has so far been rejected. The B.C. Conference, however, supports the proposal. In August, the issue will come before the church's general council, a body which is equivalent to the general synod in Reformed churches.

Interestingly, though church membership declined dramatically last year, giving was up 3.8 per cent in 1991.

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## Features

## Adrian Peetoom

I was recently leafing through *De Dominee Gaat Voorbij*, ("The Minister Passes By") a book which captures Dutch Protestant life from roughly 1900-1970. My, how ministers drenched the whole of our Reformed tradition with their presence. How they exuded power when they preached from a lofty pulpit, gown and all. And while I smiled at some of the ecclesiastical pretences of that age, I also reminisced quietly about some of the great preachers I had heard in my youth, and of the impact great preaching had on me during and right after World War II.

And then a bitter truth came to me suddenly. It lit up my experience and connected a lot of recent personal niggles of ecclesiastical discomfort: *preaching no longer inspires me*.

I like going to church. I love the singing, and I like the people in our congregation: good people, God's people. And I know it is my responsibility to work at having the Word of God peek through the most sloppy of sermons. But the truth is that most of the time the sermon is the low point in the service. At best, I'm grateful that on occasion a single sermon seems memorable for a few days. But profoundly inspired by sermons on a regular basis? I can't remember the last stretch!

## Devoid of power

And the future doesn't look good. A Calvin seminary student preached in our church a while ago. By now he'll be eligible for a call. From what I heard that day, I shall never want to hear him again. If the sermon that Sunday morning was his calling card, his best effort in helping him obtain calls from congregations, then count me out;  $4 + 5 = 9$  years of study and training wasted. *That sermon had the safest of contents in language utterly devoid of grace and power.*

Why can't I hear sermons like the best ones I heard in my youth? The preachers then (not all, but enough of them) gave substance to my hope that Scripture would always surprise me with its joy. Though I know it by heart, I need Psalm 23 to surprise me when it's preached. I need to hear commandments as good tidings. I need to meet the little bits I didn't know were in Scripture even after all my years of living and reading, and I need to hear prophetic stuff inspired by Paul, Peter and John.

## No divine jokes

For my work and complex life I need to be surprised. Without the surprises of the Scriptures I'll be tempted by the surprises of a world which is so much more brilliantly coloured than my world was many decades ago, with so much more sound and art and diversion and ideas and science and technology.

I hear so few surprises from the pulpit anymore, so little prophesy, no divine jokes, no spiritual giggles of delight, no enabling brilliance, no stuff that compels me to go out and "do" tomorrow for there's that Kingdom that keeps coming. And because of that, I so seldom am comforted to the core of my being.

It's not that I hear heresy, mind you, or more than an occasional error in exegesis or phony application (let's "do" Christian schools this week). Even the worst preachers are theologically legit. But I'm not fed. I'm not inspired. I keep waiting and waiting. I keep being hungry.

My own experience tells me that a lot of pewsitters feel that way. When I look around during the preaching and hear the "after" talk in the narthex or outside the church door where the smokers are, or on coffee visits, I do not see and hear a newly inspired folk whom Christ is gathering unto himself, sinners and unworthy folk but members of a body chosen to live in the world as evidence that Christ reigns. The talk is rarely about the Word through the sermon...and about the new life we have.

## Word treasures

What was there in the sermons of those early preachers that inspired me? Memories are tricky things and hindsight is 20-20, but with that caution in mind, here is what I remember.

Those preachers let me experience the Scriptures as an inexhaustible source of beauty and power. Their preaching often uncovered special little hidden Word corners, obscure texts from Deuteronomy and Leviticus and some overlooked

To all preachers: please surprise me with your sermons



"bits" from Chronicles and Esther. And for well-known texts they used new language and new images.

Over the long haul, sermons made me feel part of "long lines," of covenanted generations reaching way back into obscure pasts, much in the way Hebrews 11 still does that for most of us. By linking me to the past they compelled me to want to *be* the future. I remember feeling that way — often. And isn't that the kind of a message our pewsitters need to hear today? But I seldom hear it any longer.

It seems to me that preachers crafted their sermons more deliberately then. I don't know whether "three points" are essential, and using "three points" every time is clearly artificial, but often such form helped me sense the structure of the sermon. Those preachers laid out a path I could easily follow, even as a teenager.

## Poetic power and cultural secrets

But the best of preachers also made their language sing and their vocabulary play. Their language had poetic power. They made words mean more than I had ever dreamed they could. They knew Hebrew and Greek, but they also knew their native tongue and its literature, and they struggled to have their words say "it" right, precisely. A lot of their struggle took the form of word play which illuminates life.

And ... if memory serves me correctly, the best of their sermons let me in on the secrets of our culture. The best of those preachers seemed to read a lot, in all kinds of areas, and they did not hesitate to let the Word of God shine on the great events of the day. Perhaps their judgments weren't always proven right, and some of their dire predictions obviously did not come true. But they invited their people not to limit themselves to petty thoughts, to mere congregational, or even denominational, matters.

## Images and road maps

I have some recommendations to make to you who are preachers. This advice centres around the essentials of your task (as I see them), and I urge you not to let your congregation divert you from it, no matter how much its members tempt you to do so.

Please constantly drench yourself in good language. It is playful, powerful, crafted, quality, singing language your people — we — need to hear from you. The pulpit is no place from which arguments and cases ought to come down, not theologizing and immersion in doctrine either, no strings of familiar churchy words (those sermons simply offend), and no cheap comfort. The pulpit is a place for images and road maps.

You need to demonstrate that creation is being renewed to be gorgeous again, and that we all have a part to play. It is your task to demonstrate that part on Sundays, as you present the Word in today's language-clothes and proclaim both prophecy and joy. I need you, we all need you, to be an inspiration for facing full life.

Also drench yourself in contemporary writing, both narrative and expository. Not to do so will lead you to insulate your congregation from having to think. For starters, I recommend that you commit yourself to reading a lot of feminist literature, books such as Carol Gilligan's *In A Different Voice*. I hope a lot of it makes you uncomfortable. You should focus on the evil of sexism in the world, the church and our families, not just on "women in office."

You should also teach us how to read Scriptures. "My Scriptures tell me..." I hear and read. I can do without that simplistic arrogance. It is our communal ignorance that has us wasting our time over Genesis 1-3.

## Lift veils

The current issues that are dividing the Christian Reformed Church are evidence of a monastery mentality, and I blame our pulpits for it most. Perhaps most of us pewsitters no longer read much. Perhaps we don't recognize respect and care for beautiful language. I think most of us are fearful of going beyond the trite and the safe, beyond the comforting sounds of time-worn words. All the more reason for you to demonstrate to us that the liberating Gospel lifts veils, crumbles walls, and blows away bushel baskets.

Many of us pewsitters still hang on to the notion that the pulpit is the most powerful source of ideas, the place they trust as a source of guidance for all of life. I ask you to use that credit.

Please constantly drench yourself in good language. It is playful, powerful, crafted, quality, singing language your people — we — need to hear from you.



# Do preachers cheat on their reading?

Jack R. Van Ens

North Americans are becoming irritated by reports that students no longer read. They'd rather pop a movie into the VCR and see adventures visually played out.

I'm wondering if pastors have succumbed to the same malady that strikes many of our students. Neither camp reads as much as it should.

When visiting churches, I snoop around. I'm aware of the room where the pastor spends a lot of time. Formerly, it was called the "Pastor's Study." Now that place in the church often goes by the designation of the "Pastor's Office."

Why the name change? Because fewer preachers read as widely as did their ancestors.

Harry Emerson Fosdick, in his autobiography *The Living of These Days*, recounts how his sermons were born from the womb of serious study. While serving his first church in Montclair, New Jersey, Fosdick learned that "every sermon should have for its main business the head-on constructive meeting of some

problem which was puzzling the minds, burdening consciences, distracting lives, and no sermon which so met a real human difficulty, with light to throw on it and help to win a victory over it, could possibly be futile."

Fosdick, who later distinguished himself at New York's Riverside Church, prepared his sermons by renting a phoneless room in a downtown bank. He burrowed himself in this study for four hours every morning, five days a week.

"Once in many years," he remembered, "did anything important enough happen to cause my wife to come down and disturb me." Unlike today when most pastors' office doors are open to church traffic in the mornings, Fosdick did not sacrifice the time during which he read widely and pondered deeply. He admitted that even the angel Gabriel would have had a tough time scheduling a morning appointment.

Fosdick knew that busy office routine ruins the mind.



The mind needs to be kindled by intellectual gymnastics to keep it in shape.

When disciplined study suffers, preachers tend to rant more. When probing reflection is lost, sermons skim over life. They shore up what is banal and mentally limp. Fosdick lived out what another famous New York City preacher at the Fifth Avenue Presbyterian Church wrote. John Henry Jowett warned that "if the study is a lounge, the pulpit is an impertinence."

A preacher I knew ditched the study for an office because he liked to play games like Ping-Pong with his visitors. When parishioners visited this preacher, they could limber their minds and bodies with vigorous games of Ping-Pong. It was like shooting pool at your favourite bar. Friendships

deepened.

Another preacher admitted that he rarely cracked a book at church because his parishioners did not want him to become controversial. He confided that if he read widely, he might become pestered with new insights — insights that his sermon tasters would find less than palatable when served on Sundays.

Still another person said that reading led to another bad habit — writing. He admitted that he rarely wrote for church publications. This preacher cautioned me that those who write will irritate religious readers.

One of my mentors would call such preachers more than dullards; he would chastise them for selling their souls. I often visited that mentor whenever I returned to my midwestern hometown. He served an influential church as preaching pastor for over 30 years.

He asked me questions different from those others asked. Most people ask about bodies, buildings, and budgets. They want to know how many new members have been added. They ask how high the budget has risen. They are curious about the preacher's popularity index in the parish.

My mentor asked only, "What books have you read lately?" He mirrored the apostle Paul. Near death, mired in a Roman dungeon, away from friends, fighting off loneliness, Paul wrote to his

prodigy Timothy to come before harsh winter set in and to bring him his beloved parchments and books (2 Tim. 4: 13).

Paul realized that reading deepens a preacher's character. A person who presumes to speak for God had better struggle to understand character dynamics, the whisperings of God's grace as they intersect the ironies life flings before us.

John Wesley, the founder of Methodism, went so far as to conclude that preachers who do not read ought not to be preachers.

When asked why so many pastors were not fruitful in their work, why they couldn't deliver the goods, Wesley answered, "Because we are idle. Read the most useful books, and that regularly and constantly." To any responding, "But I have no taste for reading," Wesley retorted, "Contract a taste for it by use, or return to your trade."

Call me old-fashioned, but I judge a preacher not by how folksy he is, nor by how wide a grin she sports. I assess a preacher by how successful she transforms a church office into a pastor's study.

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*Jack R. Van Ens is pastor of the Presbyterian parish at Vail and Beaver Creek, Colorado, and president of Creative Growth Associates, a consulting firm in church growth.*

I am constantly amazed at what my sisters and brothers accomplish in their work and in their raising of families. When it comes to making livings and work reputations, a lot of them, women and men both, are marvels of creative actions on many diverse levels.

But they seem to leave all that creative power at the door of the church every Sunday morning, as if competent thinking no longer matters.

Why don't you give us the best you've got, in the best forms you can come to master? Why don't you make us reach up to the best you are able to give us. Don't you stoop down.

## Don't be diverted

Please quit being the executive director of a corporation, the paid person to keep the congregational machinery going. How can you work at being a prophet, a burr under the saddle, for people who think you work for them?

Please drop your amateur counselling, which, some of you tell me, eats into your time of reading and sermon preparation. Who told ministers to be counsellors? You have pews full of people with gifts for sharing each other's burdens and joining each other's celebrations. Charge us to do that the best we can, and for serious cases let us invite professional help. Please, no amateur counselling from preachers.

"Ah," you say, "who could produce two superb sermons each Sunday of the quality you want? You try it sometime." I agree that's difficult. But who says you should preach twice each Sunday? Give me one crafted Word feast each Sunday morning, and let the afternoon (evening) service consist of fellowshiping, perhaps a brief meditation, a lot of singing, of sharing and praying and reflections on that morning's sermon and on burning issues.

You may not even have to preach each Sunday. It is your stated task to equip the saints. College education is now a common achievement, and I dare say that in most churches at least two or three people could be trained to preach occasionally. They wouldn't be worse than ministers are at their worst, and with a bit of experience they may surprise us all. I suggest you set out to find and cultivate those gifts.

## Demonstrate quality

Do ministers have to visit the sick, the lonely, the elderly, as a

*In particular you need to inspire again. You need to inspire especially my children and their peers who are totally bored on Sundays.*

matter of course? Or should elders, deacons and specially gifted people take on that task for the congregation in most cases? I see no reason why you should do any work we members of the congregation could do. The minister's prime task is to demonstrate what it is to be prophet, priest and king, through teaching and preaching. When you demonstrate consistent quality, us pew-sitters will come to reach for it throughout the week. Quit feeding us milk.

Ministers should, however, visit, widely and a lot. You should systematically tour the whole congregation. You need to keep in touch with what lives among us. You also need to alert us to good books and articles, to worthy TV programs and radio stuff, to films and videos, to ideas and beauty and the riches of a creation so exquisitely crafted by their God, just for us.

Your professional life needs to be a demonstration that complexity is something to be sought, to be relished, that no issues are ever totally clear, and that the process of learning is more important than the product. That particularly is what you need to hang out from the pulpit.

## Challenge us

In particular you need to inspire again. You need to inspire especially my children and their peers who are totally bored on Sundays (for as much as they still bother coming). Your sermons should require hard listening work on the part of us pew-sitters, and call on our full intellectual, feeling and imaginative powers.

Most of us may not like that at first. Children who have been taught early not to like learning distrust compassionate teachers who set out to invite them back into it. Some of us pew-sitters may not ever like it, for we want the church to be a comfort zone. We may well choose to "sleep" in every service. *Don't let the cause of our sleep be your sermons.*

Hard work on our part will require you to carefully craft sermons with wide-ranging content and playful language that makes the old sound fresh once again. Sunday sermons are too often a boring business, and Reformed-ness in Canada is showing the effects.

Please, wake me up. Wake us all up!

*Adrian Paterson lives in Chatham, Ont., and is a director of editorial and marketing for Scholastic publications.*



# Father's Day

## Last rites — January 1992

Agnes Kramer-Hamstra

The surgeon shuffled out of the operating room and stood hunched over his green cap, fiddling with the strings. We leaned away from the wall, which had held us up for two hours, and strained towards him. Our worn-out fragile father was behind those O.R. doors. Once again he had become a body to slice through, as if all the incisions and mending in the world of medicine would get at the problem — the problem of our mortal bodies wearing down and wearing out.

The surgeon began a long monologue of alien terms that smelled of ether, that clattered together like stainless steel, shiny and cold against our wired panic. The rush of jargon told me he wouldn't stop until he was done and he wouldn't ask us if we had any questions. And I knew, from my glazed distance, that I would have to haul that whole load of words away with me and sort them out for myself.

My brain switched to record and I watched his eyes. It came as a shock to realize he had not looked at us once. His eyes slid around, like his words, up the tiled hospital walls, around the fluorescent lights and down to his hands fidgeting there at his waist. The longer his words and eyes slid around, the more hopeless I felt, even though what he was saying was that dad would live, after all.

The hospital's halls are long and gleaming, and everyone seems to know where they are going. At each intersection of this maze there are signs with arrows pointing every which way, like the signs at a crossroad in some wilderness. It is a wilderness, this maze of walking with one who is precious, who is troubled with pain and a broken body. But here, at these bustling intersections, there are no

arrows pointing up.

My father's long bony finger is pointing heavenward, but that's because he is full of anaesthetic and morphine. As the bags on the I.V. pole empty, the pump beeps automatically to alert someone in uniform. His finger is pointing up because the beeper sounds like his oven timer. He is ever the baker.

"Take the cake out now," he orders. "Is it OK?"

"I'll test it with a fork, Dad," I say as he drifts off again.

When he wakes, he asks how the cake turned out, and if I did the cookies. Then he begins to finger his nose, which has a tube running up it to drain his stomach. It is taped into place with a wad of brown fabric bandage. His nose looks like a beak, his face that of a man-bird, with light playing on the bones, making hollows, his eyes sunken. He yanks the tube, then looks at me, remembers where he is and rolls his eyes, helpless there among the tubes and machines. His crepe-paper skin is delicate over his boney frame, fragile home of the treasure of his spirit. His spirit is bird-quick and alert, even as it battles the haze of morphine, larger than life, even among the formidable tangle of tubes that forms a barrier around him.

Dr. H. bounces into the room, the very picture of well-preserved health, full of Dale Carnegie teflon exuberance. "Well, Jacob, you bit the bullet again!" He shakes his head in admiring disbelief. Dr. H. is too seasoned to be as excited as the young, up and coming technical magicians who appear and disappear in arbitrary flashes on the ward. Their first words to us beleaguered relatives carry the cold comfort of a medical success: "There are only eight cases of this in recorded medical history." Our carved up, half-dead father: a medical triumph!

"I should bring you a trophy for being one of the medical wonders of our world!" I say to my dad.

"Better yet, can't you

arrange for a new body?" he replies.

We know we are made of dust, and that knowing makes for banter, for wry humour about the absurdities and failures of the mortal flesh — because, underneath, there is a celebration in knowing that the spirit of each shall live.

We share an awe at the mystery of life that fills our too-fragile flesh. There, where breath first expands the lungs of a newborn babe, where breath last sighs out of the worn-out mother, there is mystery. And whether or not the mystery is recognized, this is holy ground. The burst of exuberant joy, of quiet wonder at birth, and that stab as death rips a relationship apart — these are too big for the science that is medicine.

And that mystery weaves in and out of each day in hospital, where my capricious father, the patient, must deal

with his high-tuned, seasoned impatience. As he gets "better," he gets worse. The anaesthetic wears off, the morphine is cut back. And he, on his bed in that four square room, becomes the centre of his (and, he sometimes presumes, everyone's) universe. He places each day end to end, like dominoes, the line stretching into weeks, into months. He watches others come and go. My father waits, the impatient patient whose body will not heal. By turns, he is exasperated, sarcastic, hopeful, clinging to life, wishing to die.

His children visit. They travel through impatience, hope, anger and weariness. For me it is a time of experiencing the strength of the multi-coloured ribbon years connecting father to this adult child. These long months of facing together the battery of troubles that assail my father's being are, ironically, a time of grace.

It is a time of tug and pull,

where the ribbons of past angers and betrayals can be sorted out, where misguided expectations can be examined. It is time to face each other's sins and to own up — or square off. It is time to say, "This anger is yours, I am not responsible for it. This guilt you throw at me, it is not mine." It is hard work; a time to confess, a purifying time, time to face truth; and finally, time to accept and allow the other to go on, in the freedom only a reconciled love has room for.

And here begins another mystery: as we travel through the rough and tumble, an ever more prevasive grace gathers in his eyes, his touch and his words, despite his mercurial moodiness. And in me there is a slow awareness that it is an honour to accompany someone you love to the place where the pathway splits, and the man-bird goes on.

Agnes Kramer-Hamstra lives in London, Ont.

## My dad: a man called Peter



Rose Zimmer

A quaint village in northern Holland called Heeg is where my dad was born in 1914 — born into a family to which struggles were a way of life. Even the poor called this family poor.

When Dad was three years old, due to illness and a lack of medical provision, both his parents died tragically just one year apart, leaving eight children as orphans.

There was no college fund to help educate this family. There was no sizable life insurance policy to ensure a comfortable life. But there was a God who cared, and in his abundant love showed himself faithful to each one of those children as they trusted him.

Each child was placed in a separate foster home, often one in which an extra farm hand was welcome. My dad would have almost no contact with his brothers and sister from then on. Once, at age 10, he was

taken to a school playground where he was introduced to a brother he had never known.

Toward the end of World War II Dad married the girl he had courted for six years. She lived in a village four hours away by bike. Visits were infrequent, especially during the winter.

Tragedy took on an unspeakable new dimension when the first two children born to my parents died. Yet even then they looked to God for comfort.

Post-war conditions, coupled with the trauma of living under German occupation, left the economy of the Netherlands virtually impoverished. It was time to immigrate to Canada. Leaving loved ones and all belongings behind they set sail on the *Kota Inten*, their hearts filled with hope for a new life, a new country, a new language. They knew they were guided by their covenant God.

Raising four daughters on a dairy farm was not a task for the faint-hearted. Working together, hauling hay, milking cows and planting crops were all part of our growing up years. Dad truly loved the farm — his little portion of Canada! I can still hear him sing "How Great Thou Art" while working in the fields. The neighbours often commented on his wonderful solo performances while out on the tractor. He sensed God's presence in everything that lived. And how we would rejoice when a healthy calf was born!

My Dad's devotion to God left an indelible mark on his daughters' hearts. Whether he

served as a church elder or by helping a neighbour fix a tractor, all was done humbly to honour his Lord and Saviour. In fact, as he got older his zest for life increased. Cross-country skiing in the winter and camping in the summer became a regular part of his life during retirement years.

### It's in God's hands

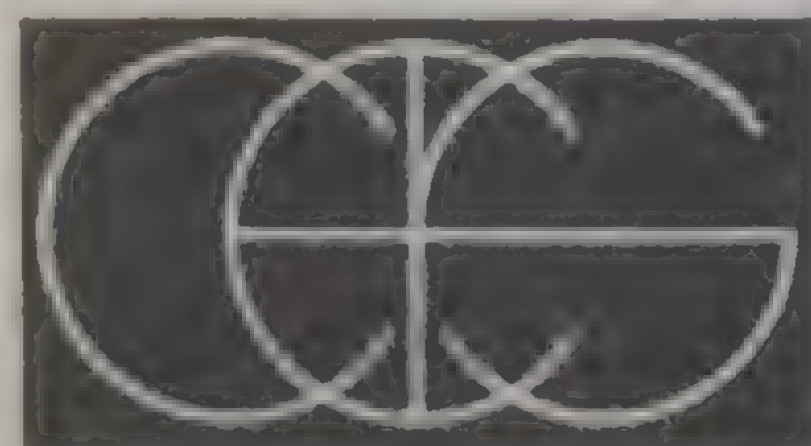
While on a visit to Kentucky just two years ago, we received the sad news: the emergency surgery Dad needed that very day resulted in the removal of a malignant tumor. With his precious Dutch accent he calmly responded, "Well, you see Dr., my life is in God's hands, so I have nothing at all to worry about."

A year later his illness became worse and he was often unable to speak coherently, yet he prayed with complete clarity. His journey on this earth was soon over and on February 3, 1991, the gates of heaven opened to receive him.

Springtime in Kentucky was a special time of joy for Dad and me as we marvelled together at the blooming redbud trees, boldly igniting the woods with splendour.

This year, for Father's Day, I'm going to plant a healthy redbud in my yard in honor of my Dad, a man named Peter.

Rose Zimmer lives in Hebron, Kentucky.



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## Father's Day



### A valuable inheritance

Didy Prinzen

*"They will rest from their labour, for their deeds will follow them" (Rev. 14: 13b).*

My father passed away nine years ago at age 83. And though he had already reached the age of "the very strong," his death caught me unprepared. He had subtly hinted at the weakening of his body, as if to prepare me for his departure, but I had closed my eyes to it.

I soon discovered, however, that my father had left his children a rich inheritance, the value of which I had not realized when he was still with us — at least not to the extent that I do now. That inheritance is the memory of his close walk with God. Other memories seem to fade with time, but the memory of how my dad *lived* his faith is vivid and grows stronger as I get older.

#### Teaching by example

From early childhood I was aware of the reverence in Dad's voice when he prayed and when he read the Bible at mealtimes. He often commented with awe on what he had read.

Sundays were very special to him. After the evening meal we always sang a hymn together at his insistence. Before going to bed we'd again have family devotions. With Dad, this was not "tradition"; his heart and soul were in it — I remember that being very clear to me. One evening, a few months before he went to the real house of the Lord, and while he was still well, I remember Dad suddenly saying, "Imagine ... being with the Lord forever!"

My dad was a happy Christian who was open about his faith. He loved to sing about his Saviour. I often heard him singing Dutch psalms around the house; and in later life he sang just as heartily in English. And Dad loved his church. Surely it could be said that he "was glad when they said ... let us go into the house of the Lord."

My father was not a perfect man; he would have readily admitted that. But he knew himself to be a child of God and was deeply aware of God's grace in his life.

My human standards my father may not have been very influential, nor did he hold much material wealth. His influence was much deeper and more lasting; he possessed spiritual riches. His treasures were stored in heaven and the legacy he left was that of a father in whom his children and grandchildren clearly saw the love of Christ and the image of their heavenly Father.

### A father's anguish over a son gone wrong

*The great composer (and devout Christian) J.S. Bach had 21 children, less than half of whom lived past early adulthood. The letter below from 1738 concerns his son Johann Gottfried Bernhard who had inherited some of his father's musical genius but rejected his parents' faith. J.G.B. Bach had been given a church music post (on his father's recommendation) but was unable to keep it and died of ill health and alcohol abuse at the age of 24.*

*The letter is addressed to a Mr. Klemm, a Sangerhausen city council member, regarding J.G.B.'s whereabouts and accumulated debts. It reveals some of a father's anguish over a son gone wrong.*

*Most Noble, Most Highly Esteemed Mr. Klemm,*

Your Honour will not take it unkindly that absence has prevented me from answering your most esteemed letter earlier than this, since I returned only two days ago from Dresden. With what pain and sorrow, however, I frame this reply, Your Honour can judge for yourself as the loving and well-meaning father of Your Honour's own most beloved offspring.

Upon my (alas! misguided) son I have not laid eyes since last year, when I had the honour to enjoy many courtesies at Your Honour's hands. Your Honour is also not unaware that at that time I duly paid not only his board but also the Muhlhausen draft (which presumably brought about his departure at that time), but also left a few ducats behind to settle a few bills, in the hope that he would now embark upon a new

mode of life.

But now I must learn again, with greatest consternation, that he once more borrowed here and there, and did not change his way of living in the slightest, but on the contrary has even absented himself and not given me to date any inkling as to his whereabouts.

What shall I say or do further? Since no admonition, nor even any loving care and assistance will suffice any more, I must bear my cross in patience, and leave my unruly son to God's Mercy alone, doubting not that He will hear my sorrowful pleading, and in the end will so work upon him, according to His Holy Will, that he will learn to acknowledge that the lesson is owing wholly and alone to Divine Goodness....

**Johann Sebastian Bach**  
Royal Polish and Electoral  
Saxon Court Composer  
Leipzig, May 5, 1738

### A father's advice to his son

*Though Lord Chesterfield (1695-1773) was a man of considerable consequence in his own time, he gained fame in future generations primarily because of a body of intimate letters he wrote to his son, Philip Stanhope. The letters cover countless topics, offer much advice and show the development of an unusual father/son relationship; they are at first addressed to "Dear Boy," but later to "My Dear Friend."*

London, May 17, 1750

*My Dear Friend,*

... Your character in the world must be built upon [the] solid foundation [of moral virtues] or it will soon fall, and upon your own head. You cannot, therefore, be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends.

Let no conversation, no example, no fashion, no bon mot, *no silly desire* of seeming to be above, what most knaves and many fools call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at the least breach of morality; but show upon all occasion, and take all occasions to show, a detestation and abhorrence of it. There, though young, you ought to be strict; and there only, while young, it becomes you to be strict and severe. But there too, spare the persons

while you lash the crimes.

All this relates, as you easily judge, to the vices of the heart, such as lying, fraud, envy, malice, detraction, etc.; and I do not extend it to the little frailties of youth, flowing from high spirits and warm blood. It would ill become you, at your age, to declaim against them, and sententiously censure a gallantry, an accidental excess of the table, a frolic, an inadvertency; no, keep as free from them yourself as you can, but say nothing against them in others. They certainly mend by time, often by reason; and a man's worldly character is not affected by them, provided it be pure in all other respects.

#### Guard against vanity

To come now to a point of much less, but yet of very great consequence, at your first setting out. Be extremely upon your guard against vanity, the common failing of inexperienced youth; but

particularly against that kind of vanity that dubs a man a coxcomb; a character which, once acquired, is more indelible than that of the priesthood.

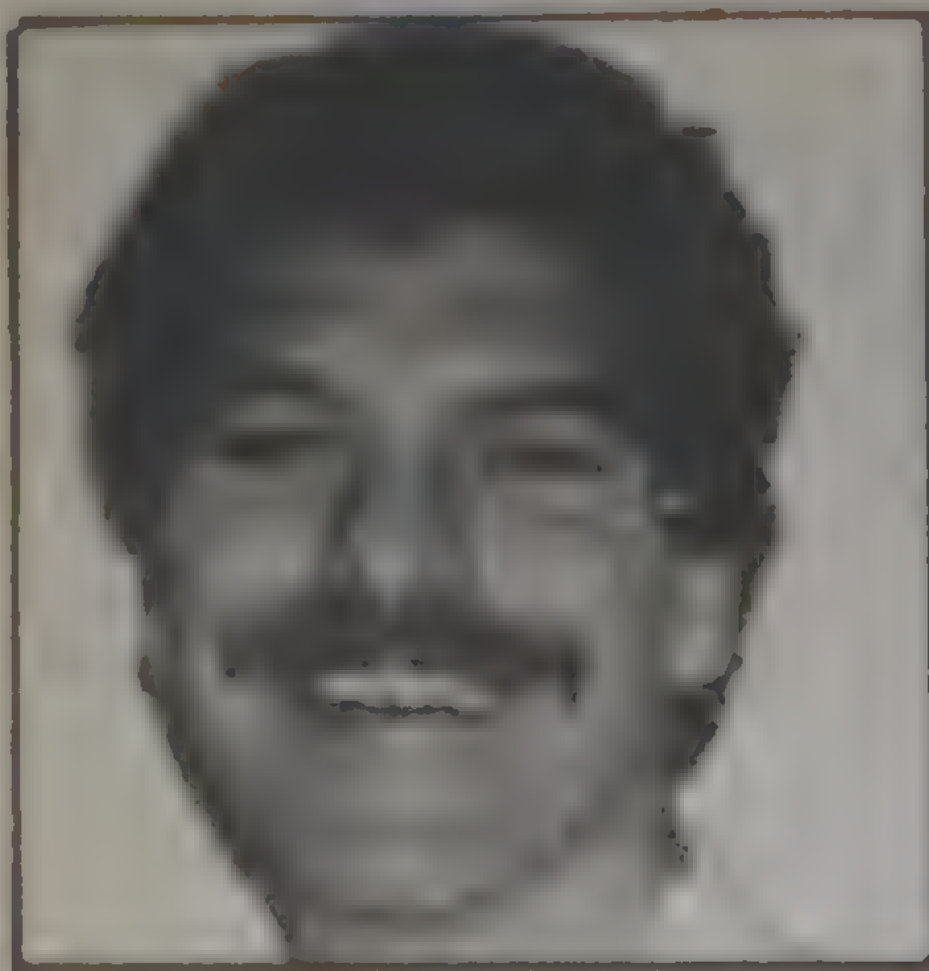
It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shows a disgusting presumption upon the rest. Another desires to appear successful among the women; he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with someone; if it is true, it is ungenerous; if false, it is infamous; but in either case he destroys the reputation he wants to get....



**Happy  
Father's  
Day!**

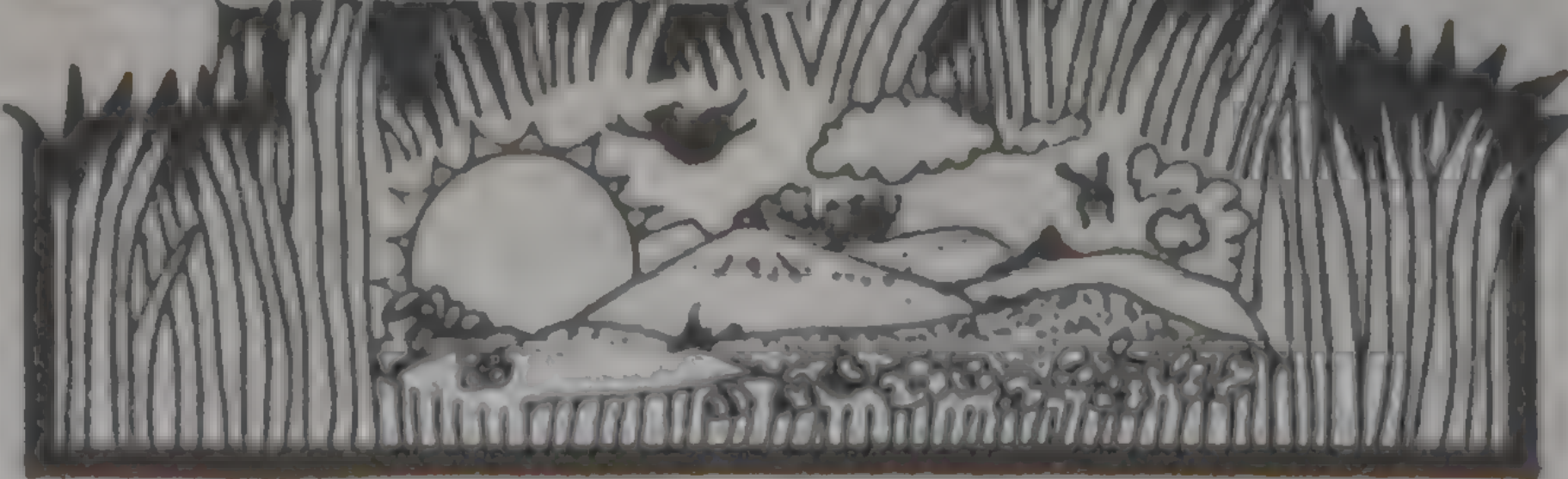


## Environment



Harry Spaling

### Earthtenders



Our place and task in the environment

## Ecological disasters in the former Soviet Union

We in the West applaud the political changes in the former Soviet Union: *glasnost*, the breakdown of a repressive political regime and the

emergence of a commonwealth of independent states.

While we may celebrate these political changes, there is little to cheer about from an

ecological perspective. Many regions of the former Soviet Union are facing serious environmental problems.

Already well-known is the

Chernobyl nuclear accident with its widespread release of highly dangerous radioactive fall-out in the air, water and soil.

Less well-known is the industrial region in the Ukraine where air pollution is so bad that it has resulted in permanent genetic damage to the local population and future generations. Another less well-known ecological disaster is the Aral Sea.

### The disappearing Aral Sea

Once the world's fourth largest lake, the Aral Sea is disappearing. In 1954, construction of the 1300 km long Karakum Canal was begun to expand cotton production in the five central Asian republics.

For almost 40 years the canal has diverted water away from the Aral Sea. The water level has dropped 14 metres. Its area declined 45 per cent from 67,000 to 37,000 km<sup>2</sup>. If present rates of water diversion continue the area of the Sea will eventually decline to 6,000 km<sup>2</sup>.

Impacts on local resources and the economy have been devastating. Twenty of the 25 native fish species have disappeared and a once thriving commercial fishing industry has vanished.

Deltas from the two main inflowing rivers have dried up. Of the 173 animal species once supported by the deltas only 38 remain. Commercial hunting and trapping have almost disappeared.

Salt contamination is increasing in the region's agricultural soils. One source

of salt is irrigation itself. Irrigation water brings naturally occurring salts to the soil surface where they are left behind after evaporation.

Another source of salt is the exposed dry lake bottom which is increasing in area as the sea recedes. Huge dust storms are depositing salt on the irrigated land. Cotton yields in all five central Asian republics have declined.

Even the region's climate is being affected. The Aral Sea normally has a moderating effect on local weather. However, its shrinking size has reduced this effect. Summers are now hotter, winters are colder and the growing season is shorter.

### Ecological restoration and economic thinking

Ecological restoration of the Aral Sea is unlikely unless water levels are restored. This might require water conservation, rationing, new crops and even closing down some irrigated areas.

Economic thinking needs to change too. In both market and centrally planned economies, water is viewed as a free resource. In both economies development projects must include the environmental costs of using a precious resource such as water. Ecological lessons from the Aral Sea show that political transition in the former Soviet Union will have to include this type of economic thinking.

*Harry Spaling lives in Drayton, Ont., and is a Phd candidate in geography at the University of Guelph, Guelph, Ont.*

## When Canadians work together we can take on the world and win.

To succeed in today's world, Canadians must be able to compete because our jobs directly depend on it. Preparing ourselves through training will help us to compete and secure the prosperity we want for ourselves and our children.

We have to invest in ourselves and be a country that says ... yes we can.



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### Yes we can. We've got the proof.

Canadians are succeeding every day. Many individual and business successes exist... with real benefits for individuals, the communities they live in and for Canadian industry.

Hundreds of Canadian companies are achieving remarkable international success. They're creating jobs, developing new skills and opportunities for thousands of Canadians and creating markets around the world for Canadian products.



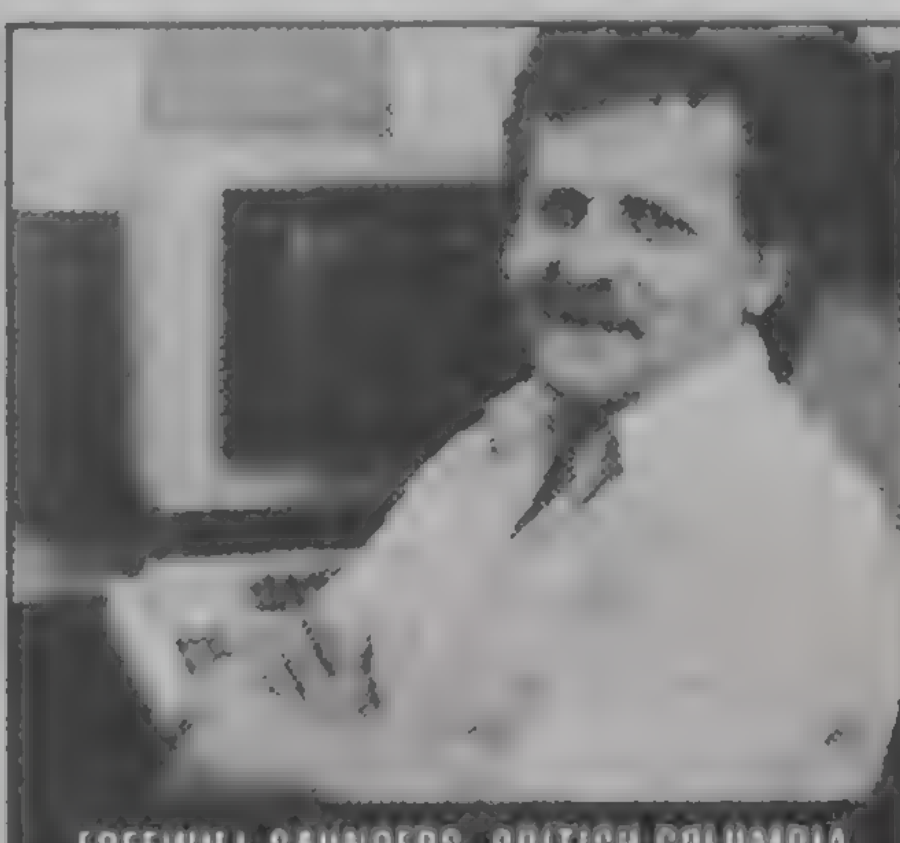
COMMUNITY TALKS

The Prosperity Initiative's Steering Group is developing a consensus-based plan of action to be presented to Canadians in September. Canadians told us that they wanted to participate in developing this plan of action. We listened...

Through a series of "Community Talks", thousands of people in 186 communities across Canada have contributed their ideas. They talked about how to address the challenges and opportunities facing us all in the areas of competitiveness and learning. They talked about how to maintain our standard of living and secure our economic future. They concluded that all of us have to play a part... and the government is listening.

### Yes we can. We've got the ability to build on our successes.

We have a history of working in co-operation with others for world-class achievements in peacekeeping, medicine and space exploration. Now, with business, labour, governments, academic and social groups working together, we can achieve prosperity through international competitiveness. But there is one more critical factor: Canada's ultimate potential depends on the commitment of individual Canadians to being the best.



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### Yes we can. We've got the people.

It's time to focus our energies on our most important economic challenge yet ... and prepare ourselves for a more prosperous future.

Yes, we can!  
Canada

## Citizens could sue polluters

### C.C. staff

REGINA — Individuals in Saskatchewan may soon be able to sue polluters, regardless of whether or not they own the property being polluted, according to a recent *Globe and Mail* article.

Sweeping legislation known as the "Charter of Environmental Rights and Responsibilities" was reportedly introduced in draft form to the provincial

legislature June 9. It would also give citizens access to government information on the environment and protect the jobs of tattlers who report on environmental accidents or hazardous practices.

Ontario has been working on a similar environmental bill of rights for some time and is expected to introduce legislation in the next two months.



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## Books

Robert VanderVennen, page editor



### Friends of God

Wayne Brouwer

#### If ...

"If the Lord had not been on our side..." (Psalm 124: 1).

"If wishes were horses, then beggars would ride." I still remember that line from my childhood school days. There are so many of those "if" poems around. Remember the lines of Robert Browning?

*If thou must love me, let it be for naught  
Except love's sake only.*

Or the way that Shakespeare ended his play "As You Like It":

*If it be true that 'good wine needs no bush'  
'tis true that a good play needs no epilogue.*

Or Robert Burns, with his prayer of devotion to his true love — he thinks up the most horrible circumstances he might ever encounter in life and then he ends off by saying:

*The desert were a paradise,  
If thou wert there, if thou wert there.*

#### If-regrets

"If" is a powerful word. Sometimes we use it in regret. A young woman in an accident, with the blood of her child spilled around her in the car, weeps to me: "If only I had been paying more attention!" A middle-aged businessman sobs at my desk on his way to jail for a heinous crime: "If only I thought about what I was doing!" One of our daughters mourns from her bedroom after a particularly difficult day that ended with some punishment: "I wish I didn't have to be naughty! If only I could be a better girl!"

What's gone is gone, though, and all the if-ing in the world won't make the past come back for another try.

#### If-wishes

Sometimes we use the word "if" as a wish, a hope, a prayer. That's what Robbie Burns did in the verse above. He could cope with a lot in life, he thought, if only his true love would be around to grace the day.

Or think of Rudyard Kipling's famous poem to his son:

*If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise:  
If you can dream — and not make dreams your master;  
If you can think — and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two imposters just the same ....  
If you can talk with crowds and keep your virtue,  
Or walk with Kings — nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And — which is more — you'll be a Man, my son!*

Rather beautiful, isn't it? You can guess the title: "If."

#### If-testimonies

There's a third kind of "if" we speak as well. It's something of the "if-wish," but stronger. It's a kind of "if-testimony." We know where we are today because of what we've come through. We know what we are today because of where we've been. We know who we are today because of those who've loved us.

That's the "if" of Psalm 124. It begins with "if" and records a journey. And when it's ended there's only one final thought: "Our help is in the name of the Lord, the Maker of heaven and earth."

No "ifs" about that!

*Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.*

## Evaluating and updating Reformed cultural criticism

*Guillaume Groen van Prinsterer: Selected Studies, by J.L. van Essen and Donald Morton. Jordan Station, Ont.: Wedge, 1990. ISBN 0-88906-019-3. Softcover, 118 pp., \$12.95. Reviewed by John Hiemstra, political science professor at The King's College, Edmonton, Alta.*

Do you share my bewilderment with the massive upheavals in Eastern Europe, dramatic changes in the world order and ongoing environmental crises? Do you despair at the cynicism in domestic politics and the aimlessness of provincial school systems?

This book's introduction of Groen van Prinsterer's (1801-1876) ideas on history and education is a small but useful step towards a Christian framework for understanding our times.

Groen was an aristocratic activist. As a historian, archivist for the Dutch Royal House and Member of Parliament, Groen led orthodox Protestants in battles over constitutional reform, freedom for church dissenters and religious schooling, abolition of slavery, prison reform, and social and economic improvements for the poor.

But Groen's action was also based on deep spiritual and theoretical reflection on the character of the modern age.

Groen's conversion to Christ transformed his understanding of history. In two essays, Van Essen explains how Groen saw unbelief as the dominant "spirit of our times." Groen argued unbelief would inevitably lead to revolution and the debasement of human life.

For Groen this was not the final word in history. In line with Augustine and Calvin, he argued that unbelief was overcome by the Good News of Christ reconciling the world to himself. No matter how confusing or bleak history appeared, Christ was victorious and Christians could faithfully serve God and neighbour in all areas of life.

Groen's life-long fight for Christian schooling was an example of this vision in action. The second two essays by Van Essen deal with this struggle.

#### Essay on struggle for Christian schools

Her essay on Groen's tactics in the school struggle should be required reading for Christian leaders. Groen's use of principles in guiding his political tactics will give us insight into current disputes

over tactics to be used in educational court cases, fights over religion in the public schools, and government funding for independent schools.

The concluding essay on Groen's style by translator Morton shows it is critical not only what Christians communicate in the struggle over the "spirit of the age," but *how* we communicate. Judging by the character of disputes in the Christian community, we all need to be reminded of this from time to time.

A central goal of this book is to offer English speakers access to Groen's view of politics and history so they can "evaluate" his contribution. This is sorely needed. Even in the Reformed community many have lost touch with this rich tradition of Christian social, cultural, and political reflection.

Groen's views on history and education can still help today because our age is infected with the same — although old and greying — Enlightenment spirit. Groen's profound analysis of this "spirit," in *Unbelief and Revolution*, is also important reading, available in English in Harry Van Dijk's fine analysis of Groen's work.

But we need more than "evaluation" of Groen if we want to follow God in bringing healing to Canada. Van Essen's essays are dated, just as Groen's work is. Groen's insights need to be reworked

and re-applied to our late 20th-century problems.

One model, to guide our reworking of Groen, is displayed in Bob Goudzwaard's *Aid for the Overdeveloped West, Idols of our Time, and Capitalism and Progress*. Not surprisingly, some in the Netherlands have called him a "contemporary Groen."

The collection of essays by Van Essen and Morton are readable and well-translated. They will serve well as a starting point for initiating or re-initiating readers in the tradition of Christian cultural criticism Groen pioneered.

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## Advice/Classified

### Events

### Events

### For Sale

### For Sale

### Serving Christ in the Nineties: Beyond Synod 1992

The issue of women's ordination, no matter what decisions are made by Synod 1992, has been divisive in the Christian Reformed community. What can bring us together? Can we forge a common direction for Reformed Christians for serving Christ in the 90s? Please plan to attend "Beyond Synod 1992," a special event planned by the "Serving Christ in the 90s" committee, **June 22, 8:00 p.m., Rehoboth Fellowship Christian Reformed Church, Etobicoke, Ont.**

**Rev. Henry Wildeboer**, pastor of Zion CRC in Oshawa, will chair. A panel will lead off discussion. Panel members include: **Rev. Derk Pierik**, university campus chaplain and a Classis Toronto synodical delegate; **Rev. William Koopmans**, pastor of Orangeville CRC and a Classis Huron synodical delegate; and **Mrs. Aileen Van Ginkel**, a former Research Associate with the Council of Christian Reformed Churches in Canada.

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page 19  
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### Help Wanted

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**First Chr. Ref. Church of Edmonton, Alberta**, is seeking a pastor to fill our vacancy and to lead us in worship and service. A church profile is available upon request. Please send inquiries and resumes to:

**The Search Committee, c/o Mrs. Bertha Van Essen,**  
11126-67 Street, Edmonton, AB T5B 1K8.

### PASTOR/DIRECTOR

### INDIAN AND METIS CHRISTIAN FELLOWSHIP OF REGINA

The **Committee for Ministry with Indian and Metis People in Canada** (a ministry of the Christian Reformed Church) and the **Indian and Metis Christian Fellowship of Regina** are accepting applications for an ordained **Pastor/Director**.

Duties include counselling, preaching, administration (including supervision of other personnel and budgeting), creation of relevant programs, and regular reporting to the Committee for Ministry.

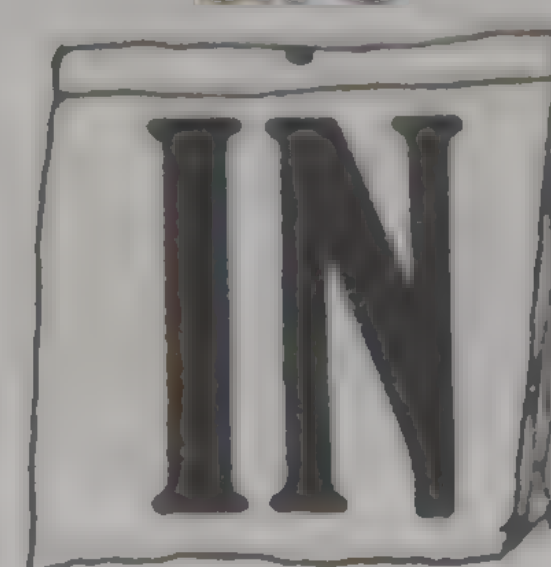
Members of the Fellowship are looking for an individual who respects Native culture, has some cross-cultural experience, is a team player, has musical ability, is able to empathize and serve others, and has a vision for ministry. The applicant must have certification from a Bible College or Seminary, and be eligible for ordination.

Applicants must be familiar with and in support of the ministry of the Christian Reformed Church. Applicants may apply before **July 6, 1992**, to:

Angela Terpstra  
c/o Luther College  
University of Regina  
Regina, Saskatchewan  
S4S 0A2  
Fax: (306) 585-5267



### Peter and Marja are



### Dear P&M:

*The developments within the Christian Reformed Church in the past several months are somewhat confusing. Having been raised in a Christian home by God-fearing parents who are now with their Lord, and having been a member of the CRC for more than 45 years, it has been my understanding that when a minister is called to a church, his main duty is the preaching of the Gospel and not causing division in the church.*

*It has been said that people are not leaving a church or the Church but a federation of churches.*

*Is not the Christian Reformed Church part of the Christian Reformed denomination? Then how is it possible to make such a statement? Ministers as well as consistory members who are leading congregations to leave the CRC or who are contemplating such a move in the future should read extremely carefully the liturgical forms read at their installation services and be reminded of the vows taken before God and his people.*

*Synod may be able to change church order but it most emphatically cannot and may not change the Word of God. It is not necessary for women to be ordained, as there are many ways which they can use their gifts and talents for the Lord. Many elderly people are in old age homes where women could spend time visiting these people. According to the Bible we are to be in the world but not of it. In my estimation the issue of headship is nothing more than wanting to go like the world with its "women's liberation."*

*As for the creation — evolution issue, we are to believe what the Bible says, and if God wanted us to know more about it he would have written it. Scientists may do research on these matters but they won't find out any more than what God wants them to know. Instead of being involved in issues which have no value, obey God's command given many times after the healing of a person to go and tell. Preach the Gospel, tell others of the love of Jesus Christ and you don't have to be ordained to do that.*

*How is it that from all the Christian Reformed congregations across Canada not one has tried to stop Sunday shopping? The Bible says to keep the Sabbath holy but it seems that the church is saying that it is all right to shop on Sunday. Churches should come together and pray about these issues. It would also be better to use our time in singing praises to God than arguing about matters of little importance. If these things are not being done*

*here on earth, how will people be able to do them in heaven?*

**Confused.**

### Dear Confused:

We may not see everything the same. For example, we believe that women *should* be ordained to all offices not because of women's liberation but the Spirit's installation. We also believe that scientists are called by God to uncover his creation and discover his creativity for humanity's benefit and God's praise. These are not issues which have no value; they are important, contemporary issues which require biblical direction and prayerful analysis. They are issues that will not go away even if we wish they would.

We strongly agree with you that we need to remain loyal to the denomination in which God has placed us. In between singing God's praises and arguing about certain matters you would think that we could also find a place for some calm discussion.

Your letter crams a lot of thoughts and feelings together. In that way it is probably representative of the confused, even agitated feelings that many have in these stressful times.

When it comes to differences of opinion between us, let's especially remember Paul's advice to the Galatians: "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained" (Gal. 3: 14-16).

May God give us all the spiritual maturity to accept each other as brothers and sisters in Christ even if we think differently on some points!

**Write to: P&M**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zevi, Marian Van Til and Bezi Witvoet.*



Classifieds

Classified rates	Births	Marriages	Anniversaries	Anniversaries	
<p>GST Inclusive</p> <p>Births.....\$35.00</p> <p>Marriages &amp; Engagements. \$40.00</p> <p>Anniversaries.....\$45.00</p> <p>2-column anniversaries....\$90.00</p> <p>Obituaries.....\$45.00</p> <p>Notes of thanks.....\$35.00</p> <p>Birthdays.....\$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p><b>Note:</b> All rates shown above are GST inclusive.</p> <p><b>ATTENTION!</b></p> <p>a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, <i>unless you instruct us otherwise.</i></p> <p>b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS</b></p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p><b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p><b>HOFSTEE (nee Van Galen):</b> With great joy and thankfulness Edward and Anita praise God for the safe arrival of their sons</p> <p>PIETER MATTHEW and ERIC CORNELIS</p> <p>born on June 5, 1992.</p> <p>They are third and fourth grandchildren for Mr. and Mrs. Neal and Grace Van Galen of London, Ont., and first and second grandchildren for Mrs. Tine Hofstee-Hania of Oppenhuizen, the Neth.</p> <p>Home address: 17-217 Martinet Ave., London, ON N5V 4P5</p> <p><b>LISE:</b> We, Wilbert and Margareth give thanks to God for the safe arrival of our second child, a son,</p> <p>RICHARD MARK</p> <p>born May 25, 1992, weighing 8 lbs., 5oz.</p> <p>A little brother for Angela.</p> <p>14th grandchild for Arie and Margareth Van Helden of Smithville, and 10th grandchild for Louis and Joanne Lise of Listowel. Happy great-grandparents are Mrs. H. Van Helden-Wegner, Mr. and Mrs. J. Kroezen and Mrs. S. Kuperius-Hoeksema.</p> <p><b>SAARLOOS-VANDERPLOEG:</b> We, Wilfred and Joanne, thank God for blessing us with another precious gift, a beautiful baby boy.</p> <p>JARRAD MACKENZIE</p> <p>was born May 6, 1992, weighing 7 lbs., 9oz. He is lovingly welcomed by his sisters Rayna and Kara. Jarrad is the 17th grandchild for Mr. and Mrs. Cor VanderPloeg of Brampton, and the 30th grandchild for Mr. and Mrs. Floor Saarloos of Aylmer.</p> <p>Home address: 262 John St. S., ON N5H 2E2</p>	<p><b>VANDERMAAS-SUK:</b> MARIA LAURINA MARIETTE VANDERMAAS and ALLAN DAVID SUK</p> <p>together with their parents Mr. and Mrs. Cornelis VanderMaas and Mr. and Mrs. John Suk, joyfully announce their forthcoming marriage. They will exchange their wedding vows before the Lord on Saturday, July 4, 1992, at eleven o'clock in the morning in the Maranatha Chr. Ref. Church, St. Catharines, Ont.</p> <p>Their future address will be: 60 Margery Ave., St. Catharines, ON L2R 6K1</p>	<div></div> <p><i>Congratulations to John and Ann Wiggers (nee Sikking) on the occasion of their 50th wedding anniversary!</i></p> <p>Aalten 1942</p> <p>Trenton 1992</p> <p>July 3</p> <p>"And Jesus and his disciples had also been invited to the wedding" (John 2: 2).</p> <p>With joy and gratitude we celebrate with our parents,</p> <p><b>JOHN and ANN WIGGERS</b> (nee Sikking)</p> <p>the occasion of their 50th wedding anniversary. Thank you, Mom and Dad, Oma and Opa, for the blessing that you are to one another and to each one of us.</p> <p>Fred &amp; Riki Westrik — Guelph Charles, John, Duane, Andrew George &amp; Sarah Wiggers — Newmarket Lisa, Anna Diane &amp; Henk Tebrake — Trenton Andrea, Monique, Melissa Wilma &amp; Albert Vos — Drayton John, Ruth, Burke, Joyce Audrey &amp; Hessel Vandervelde — Renfrew Mandy, Sean, Tyler Pam Dizon — Newmarket Matthew, Alexa</p>	<div></div> <p><i>Congratulations to George and Sarah Wiggers (nee Moelker) on the occasion of their 25th wedding anniversary!</i></p> <p>Trenton 1967</p> <p>Newmarket 1992</p> <p>July 8</p> <p><b>GEORGE and SARAH WIGGERS</b> (nee Moelker)</p> <p>"The Lord of hosts is with us, the God of Jacob is our refuge" (Ps. 46: 7).</p> <p>Lisa and Anna celebrate with their parents the 25th anniversary of their marriage. To God be the praise and glory for the gift of family.</p>	
	<p><b>Births</b></p> <p><b>FENNEMA (nee Ritskes):</b> Hugo and Wendy thank God for the safe arrival of their second child, a boy,</p> <p>NATHANIEL MARK</p> <p>born June 6, 1992, at 7:06 p.m., weighing 8 lbs., 4 oz. A new brother for Lindsay.</p> <p>Nathaniel is the second grandchild for Ted and Sari Fennema and the 10th grandchild for Frank and Stien Ritskes.</p> <p>Home address: 23 Bixby Cres., Hamilton, ON L8T 4X2</p> <p><b>KATERBERG:</b> Willy and Teresa thank God for the blessing of a second child, a girl,</p> <p>RHIANNE DOMINIQUE</p> <p>born June 7, 1992, weighing 7 lbs., 3 oz. A sister for Devin. Proud and happy grandparents for the second time are John and Grace DeJong, Guelph, Ont.</p> <p><b>PASMA:</b> We, Tim and Joanne, thank God for the early but safe arrival of our fourth child, a daughter,</p> <p>LAUREN THERESA</p> <p>born May 9, 1992, weighing 4 lbs., 8oz.</p> <p>Welcoming her at home are three brothers Christopher, Robert and Daniel. Proud grandparents are Johan and Maatje Van Elburg of Thunder Bay, Ont., and George and Alice Pasma of London, Ont.</p> <p>Home address: 1864 Royal Cres., London, ON N5W 2A8</p>	<p><b>Marriages</b></p> <p><b>STARING-GROOT:</b> With joy and thanksgiving to God, Dirk and Alice Staring, and Piet and Christina Groot announce the forthcoming marriage of their children,</p> <p>CAROLYN-ELAINE STARING and MICHAEL NORMAN GROOT</p> <p>The ceremony will take place on Saturday, June 20, 1992, D.V., at 10:30 a.m. at Second Chr. Ref. Church, Toronto, Ont., Rev. G.V. Martin officiating.</p> <p>Future address: 127 Clearbrooke Circle, Etobicoke, ON M9W 2E9</p> <p><b>TUINGA-HERFST:</b> With praise and thanksgiving, we, James and Irene Tuininga announce the forthcoming marriage of our daughter,</p> <p>DENISE MICHELE to ROBERT HERFST</p> <p>son of Al and Margaret Herfst of Chatham.</p> <p>The ceremony will take place on July 4, 1992, D.V., at Living Faith Community Church in Chatham, Ont., at 1 p.m.</p> <p>Their future address will be 121 Adelaide Street, Chatham, ON N7M 4R6</p>	<p><b>Anniversaries</b></p> <p>1952      July 1      1992</p> <p>"He who finds a good wife finds what is good and receives favor from the Lord" (Prov. 18: 22).</p> <p>With thankfulness and praise to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,</p> <p><b>ALBERT and JENNY VALKENBURG</b> (nee Greidanus)</p> <p>Happy anniversary Dad and Mom, Grandpa and Beppe! May God continue to bless and keep you in his care for many years to come.</p> <p>With love: Nellie &amp; John Hoogendoorn — Clinton Nathan, Michael, Alissa, Janelle Wynne &amp; John Mosterd — Lindsay Jonathan, Rachael, Nicole, Justin Peter &amp; Geraldine Valkenburg — Toronto Benjamin, Anna Ruth, David John, Timothy Alice &amp; Gerald Mosterd — Whitby Jennifer, Jared, Gregory, Carly Dorothy &amp; Jerry Kassies — London Jonathan John &amp; Wilma Valkenburg — Richmond Hill Albert, Matthew, Joshua Christina &amp; Sean Telford — Newmarket Sarah, Joshua, Daniel, Lucas, Simone Henry &amp; Tina Valkenburg — Stratford Amy, Erika, Janelle, Mark Please join us at an open house in the Clinton Chr. Ref. Church on Saturday morning, July 4, 1992, from 10-12 a.m.</p> <p>Best wishes only please. Home address: 159 Rattenbury St. E., Clinton, ON N0M 1L0</p> <p>"Praise the Lord. Give thanks to the Lord, for he is good; his love endures forever" (Ps. 106: 1).</p> <p>The Lord has given us much cause for rejoicing, for he will have given our parents,</p> <p><b>FRED and JOANNE WIND</b> (nee Flim)</p> <p>25 years of marriage on June 24, 1992. God has kept Mom and Dad close to his heart and we thank God for his continued blessings.</p> <p>We plan to celebrate this joyous occasion on July 18, 1992, with an open house at our parents' residence at: 14 Canadian Oaks Dr., Whitby, ON L1N 6W8</p> <p>Come and join in the festivities!</p> <p>From the kids: Heather and Art Trish Andrew</p>		<p><b>Personal</b></p> <p><b>Single Men and Women</b></p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>
	<p><b>Vacation</b></p> <p>Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.</p>				



Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
<div></div> <div><p><i>Congratulations to Harry and Henderika Pyper on the occasion of their 60th wedding anniversary on July 1, 1992!</i></p><p>'t Zandt, Gr. 1932 Guelph, Ont. 1992 "In all your ways acknowledge him, and he shall direct your paths" (Prov. 3: 6).</p><p><b>HARRY and HENDRIKA PYPER</b></p><p>It is our great privilege to celebrate with our parents and grandparents their 60th wedding anniversary on July 1, 1992. Mom and Dad, your love and faithfulness have been of great encouragement to us all. Thank you. God bless you both.</p><p>Henk &amp; Lena Oosterveld Jake &amp; Joanne Klimstra Albert &amp; Linda Pyper Gerry &amp; Jean Van Holst Ed &amp; Jane Pyper 18 grandchildren and six great-grandchildren, all of Guelph. "Give thanks to the Lord, for he is good; his love endures forever" (Ps. 118: 29). Home address: 257 Water St., Guelph, ON N1G 1B6</p></div>	<div><p>Beilen, the Netherlands 1932 May 17 1992 Together with our parents, grandparents and great-grandparents,</p><p><b>GEERT and JANTJE DIEMER (nee Hidding)</b></p><p>we praise the Lord for having blessed their marriage for 60 years. We pray that his blessing will continue to fall on them for many more years.</p><p>Jans &amp; Ginnie — Victoria Johan &amp; Leida — Victoria Harry &amp; Chris — Victoria Helen &amp; George (DuCloux) — Edmonton Henny — Utrecht 18 grandchildren and five great-grandchildren. Correspondence address: 122-1900 Mayfair Drive, Victoria, BC V8P 1P8</p></div> <div><p>1952 1992 "This is the day the Lord has made. We will rejoice and be glad in it" (Ps. 118: 24). With praise and thanks to God we are happy to announce the 40th wedding anniversary of our parents and grandparents:</p><p><b>HENRY and HENNY RINSMA (nee VanderHorn)</b></p><p>We pray that the Lord will continue to bless and keep you in his care. With love from your children and grandchildren: Anna &amp; Ken Paulusma — Thunder Bay, Ont. Carey, Chris Bill &amp; Jenny Rinsma — Surrey, B.C. Greg, Michael, Rachel Susan Rinsma — Thunder Bay An open house will be held Saturday, July 11, 1992, from 1-5 p.m., at the home of Anna and Ken Paulusma: 204 Belton Road; Thunder Bay, Ont. Best wishes only. Home address: R.R. #6, Broadway Avenue, Thunder Bay, ON P7C 5N5</p></div>	<div><p>1957 June 15 1992 "This is the day that the Lord has made. Let us rejoice and be glad in it" (Psalm 118: 24). With thanks to God for our Christian parents, we, the children of:</p><p><b>ANDREW and SARAH MEIMA (nee Hiemstra)</b></p><p>wish to announce the 35th wedding anniversary of our parents and grandparents. May God continue to bless you Mom and Dad, Grandpa and Grandma.</p><p>Sylvia &amp; Fred Devries — Bowmanville, Ont. Michelle, Sharon, Melissa, Jonathan Doreen &amp; Ray VanEgmond — Brighton, Ont. Bryan, David, Ashley-Rae Joyce &amp; Steven Verhoeff — Calgary, Alta. Jordon, Julia Yvonne &amp; Rick VanderToorn — Brighton, Ont. Rebecca Andrew &amp; Sylvia Meima — Hampton, Ont. Nathan Sharon &amp; Jeff McLean — Bowmanville, Ont.</p><p>We invite family and friends to an open house on Saturday, June 20, 1992, from 2-5 p.m. Home address: 2198 Nash Rd., Bowmanville, ON L1C 3K4</p></div> <div><p>60 years 1932 June 19 1992 Neerlandia, Alta.</p><p>With joy and thanksgiving to the Lord for his constant care and faithfulness over them in the past years, we pray that the Lord will continue to bless and keep them in the hollow of his hand for the coming year.</p><p><b>ALBERT and MINNIE PLANTINGA (nee Baker)</b></p><p>Congratulations from your children, grandchildren and great-grandchildren.</p><p>Stewart &amp; Doris Plantinga — Spirit River, Alta. Cathy Plantinga — Spirit River, Alta. Annette &amp; Frank Vink — Burnaby, B.C. Gilles &amp; Margaret Plantinga — Spirit River, Alta. Ella &amp; Walter Land — Lacombe, Alta. Richard &amp; Gen Plantinga — Kelowna, B.C. Albert &amp; Grace Plantinga — Neerlandia, Alta. Dora &amp; Gerald Nanninga — Neerlandia, Alta. Don &amp; Marilyn Plantinga — Neerlandia, Alta. Duane &amp; Sheryl Plantinga — Duncan, B.C.</p><p>37 grandchildren and four great-grandchildren, one grandchild is with the Lord, one son deceased in 1989 and is also with the Lord. Praise be to the Lord. Home address: Box 195, Neerlandia, AB T0G 1R0</p></div>	<div><p>Korte Hemmen, Fr. Hamilton, Ont. March 1, 1931 May 31, 1992</p><p><b>HINKE (HELEN) BROUWER (nee Altana)</b></p><p>"Thou dost guide me with thy counsel and afterward Thou wilt receive me to glory" (Ps. 73: 24). On May 31, 1992, the Lord called home his child, our beloved wife, mother and grandmother in her 62nd year. We have the blessed assurance that she is with her Lord whom she loved and served. Beloved wife of Peter Brouwer. Dearly loved mother and grandmother of: Sid &amp; Carol-Ann Brouwer Matthew, Jordan, Krista Ben &amp; Jean Brouwer Michael, Laura, Jeremy, Nicolas, Luke, Kevin Flory &amp; Charlie Fluit Rebekah, James, Philip, Miriam Stan &amp; Susan Brouwer Jessica, Esther Gerald &amp; Bev Brouwer Janelle</p><p>The funeral service was held on June 3, 1992, at the Mount Hamilton Chr. Ref. Church with Rev. Raymond J. Sikkema officiating. Correspondence address: Peter Brouwer, 21 Springside Drive, Hamilton, ON L9B 1M5</p></div> <div><p>"... I am always with you; You hold me by my right hand" (Ps. 73: 23). On Sunday, May 31, 1992, the Lord took home unto himself, our beloved sister-in-law,</p><p><b>HINKE (Helen) BROUWER (nee Altana)</b></p><p>Hinke was loved by us all. It is our prayer that the Lord may graciously sustain Peter and their children Sidney, Ben, Flory, Stan, Gerald and their families. Brothers and sisters-in-law: Gerrit &amp; Wietske Brouwer — Oldekerk, the Neth. Grietje &amp; Fred (deceased) VanderVelde, Dokkum, the Neth. Janke &amp; Cornelius Vlasma — Dokkum, the Neth. Tine &amp; Bartele Wiegersma (both deceased) Pier &amp; Maaike Brouwer — Kollum, the Neth. Andries &amp; Djoke Brouwer — Hamilton, Ont. Aly &amp; Jelle Nutma — Strathroy, Ont. Froukje &amp; Oege Hoekstra — Ooster Nijkerk, the Neth. Correspondence address: 21 Springside Dr., Hamilton, ON L9B 1M5</p></div> <div><p>Sappemeer, Gr. Grimsby, Ont. Sept. 2, 1898 June 7, 1992 "...I am going there to prepare a place for you, ... I will come back and take you to be with me ..." (John 14: 1-3). On Sunday, June 7, 1992, the Lord took home his child,</p><p><b>MAGRIETHA CATHARINA SUK (nee Jongman)</b></p><p>in her 94th year. Predeceased by her husband Ralph Suk, and children William Suk and his wife Maria, Alberta Vanderlaan, Tammo Suk, Peter Suk, and one great-grandchild. She leaves to the care of her heavenly Father: Willy Suk-Kleer — St. Catharines Abel Vanderlaan — Grimsby John &amp; Anky Suk — St. Catharines Jane &amp; Nic Veenhof — London Jenny Suk (nee Drenth) — St. Catharines Tom &amp; Ineke Suk — St. Catharines Nelly &amp; Gerald Korten — Dunnville Margareth &amp; Louis Den Bak — Niagara Falls, 44 grandchildren and over 60 great-grandchildren. Funeral service was held at Rehoboth Chr. Ref. Church, Niagara Falls, Ont., on June 10, 1992, Rev. A.A. Van Geest officiating. Correspondence address: J. Suk, 15 Sharon St. St. Catharines, ON L2N 3J3</p></div>	<div><p>On Sunday, May 31, 1992, the Lord took home our dear friend,</p><p><b>HINKE BROUWER</b></p><p>loving wife of Peter. May the words of Psalm 42: 1 be of comfort to you Peter in the time to come. Hinke will be missed by her many friends. Lovingly remembered by: Case &amp; Jenny Bruulsema Simon &amp; Christine Schotsman John &amp; Rita Schotsman Geurt &amp; Kiki Smink Ken &amp; Rita Struiksma Albert &amp; Ann van Benthem Leen &amp; Alice Vis Bill &amp; Joanne Wiersma</p></div> <div><p>Andijk, Bracebridge, the Neth. Ont. Aug. 20, 1928 May 23, 1992 On May 23, 1992, the Lord took to himself our wife, mother and grandmother,</p><p><b>JAAIKE SNIEDER (nee Dykstra)</b></p><p>former member of Mount Hamilton Chr. Ref. Church. Beloved wife of Cornelius Snieder of Bracebridge, Ont. Beloved mother and grandmother of: George Snieder — Bracebridge, Ont. Gordon Snieder — Cambridge, Ont. Clarence Snieder — Toronto, Ont. Evelyn Snieder — Bracebridge, Ont. and four grandchildren. Correspondence address: R.R. #2, Bracebridge, ON P1L 1W9</p></div> <div><p>"He gives strength to the weary and power to the weak" (Is. 40: 29). On June 3, 1992, the Lord took unto himself, my husband, our father, grandfather and great-grandfather,</p><p><b>WILLIAM VANDERLINDE</b></p><p>aged 89. Predeceased by his first wife Marion (1965). Beloved husband of Florence (nee Borger) Vanderlinde. Dear father of: John &amp; Mae — Sarnia Lammie &amp; Harry Joosse — Sarnia Marion &amp; Sjoerd Van Wyk — Clinton Jeanette &amp; George Antonides — Putnam Stepfather of: Boukje &amp; Piet Visser — the Neth. Henry &amp; Marie Borger — Ramsey N.J. Peter &amp; Judy Borger — Emo Arie &amp; Audrey Borger — Emo Nick &amp; Lena Borger — Strathroy Harold &amp; Diane Borger — Corunna Dear grandfather of 34 grandchildren and 12 great-grandchildren. Dear brother of Barend Vanderlinde, the Neth. Also predeceased by one sister, three brothers and two great-grandchildren. Funeral service was held on June 5, 1992, at Second Chr. Ref. Church, Sarnia, Ont., Rev. A. De Jager and Rev. J. Jongsma officiated. Home address: 1310 Exmouth Street Apt. 211, Sarnia, ON N7S 3X9</p></div>
Anniversaries	Anniversaries	Obituaries	Accommodations	BED & BREAKFAST
		<div><p>Zwartebroek Barrie the Neth. Ont. On Saturday, May 9, 1992, the Lord called home our loving husband, father, grandfather and great-grandfather,</p><p><b>DIRK JONKER</b></p><p>in his 88th year. He was predeceased by his children Bart, Nick and Cherrie. Lovingly remembered by his wife of 60 years, Helen. Daughter Betty teVelde and family. Daughters-in-law Joyce and Margaret and families. Al Kort and family. Correspondence address: I.O.O.F. Senior Citizen Home, 10 Brooks Street (Room 224), Barrie, ON L4N 5L3</p></div>	<div><p>Living accommodations available in <b>Brampton</b>, Ont. Close to Christian elementary school, church and community college. Available by August 15. If interested please call (519) 587-2370 after 6 p.m. (females only please).</p><p>Looking for <b>Christian female</b> to share a house in the quiet town of <b>Vineland, Ont.</b> Walking distance to all amenities. Available this summer. Call <b>Marian at (416) 892-1242</b></p></div>	<div><p><b>BED &amp; BREAKFAST</b> Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. <b>Mike &amp; Joan Havinga (416) 358-3534</b></p></div>



# Events/Classified

## Obituaries

April 2, 1910 May 21, 1992  
The Lord in his infinite wisdom welcomed to his eternal home our beloved husband, father, grandfather and great-grandfather,

### JAMES VANDERKOOY

He will be missed by his wife of 55 years, Maria Vanderkooy, and his children:

Simon & Ina — Simcoe, Ont.  
Cathy & Jack — Brantford, Ont.  
John & Jean — Harriston, Ont.  
Mary & Adrian — Ancaster, Ont.  
Corry & Arvin — Bowling Green, Kentucky

Jim & Chris — Ancaster, Ont.  
Elizabeth & Bob — Wheaton, Ill.  
Jack & Margaret — Simcoe, Ont.  
Magdalena & Makudu — Toronto, Ont.

Richard & Cathy — Toronto, Ont.  
Peter & Olive — Sudbury, Ont.  
Caroline & Gordon — Toronto, Ont.  
A daughter, Trudy, preceded him in death in 1963. Lovingly remembered by 39 grandchildren and 3 great-grandchildren.

Following a private burial, a memorial service was held on Monday, May 25, 1992, in the Ancaster Chr. Ref. Church, Rev. Peter Hoytema officiated.

Correspondence address: Mrs. M. Vanderkooy, 33 Father Brio Trail, Hamilton, ON L9B 1T8

## Help Wanted

**Herdsperson** for modern Holstein farm. **Must be capable of working independently. A.I. capabilities an asset.** Modern three-bedroom home provided.

Phone: (416) 878-3787

Are you eager to model the love of Jesus and train disciples for Him? First Bellflower CRC is currently in need of a **Director of Youth and Young Adult Ministries** (ordained/unordained) for people Jr. High through Young Couples. Excellent benefits are provided. More information and a church profile are available. Please send resumes or requests for information to Search Committee, c/o Lois Klein, 17603 Ardmore Ave., Bellflower, CA 90706 (310-866-5577) by July 1.

**August employment.** Responsible person to maintain a 60 sow-weaner operation, north of Woodstock. House available for accommodation. For more information call: (519) 469-3285

**Experienced sales rep** to cover southern Ontario for established printing firm offering quality offset printing, specializing in 1 to 4 colour magazines, catalogues, promotion material and office stationery. **Fax particulars to Brian (416) 648-8404.** Also interested in working with brokers.

## Vacation

### WASAGA BEACH

Still looking for a great holiday? Come to **Alton Lodges** and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.

## Teachers

**Terrace, B.C.:** Centennial Chr. School invites applications from secondary school teachers for a position to teach **music/band**. Please direct inquiries to:

**Frank Voogd**  
Centennial Chr. School  
3608 Sparks Street  
Terrace, BC V8G 2V6  
Phone: (604) 635-6173

## Teachers

**ALLISTON, Ont.:** Alliston Community Chr. School is accepting applications for a **combined Kindergarten and Principal relief teacher**. Approximately 60 per cent would be Kindergarten, 40 per cent would be teaching in either Grade 5 and 6 or 7 and 8. Ability to teach **French and music** would be an asset.

Please direct inquiries to:

**Ron Stewart**  
R.R. #4, Alliston, ON  
L0M 1A0  
Phone: (705) 435-3303  
Fax: (705) 435-2827

**BURNABY, B.C.:** John Knox Christian School needs a **Grade 5 teacher** (80% position) with a strong background in **music**. Candidate **must be certified by the B.C. Ministry** and able to teach all subject matter from a Christian perspective.

Contact **Peter Valkenier, Principal**  
8260-13th Ave.  
Burnaby, BC V3N 2G5  
(604) 522-1410

**MAPLE RIDGE, B.C.:** Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching positions**. A background in **music** is desirable as well as **computer literacy**. Please send resumes to:

**T. Vroon, Principal**  
Haney - Pitt Meadows Chr. School  
121240-203rd St.,  
Maple Ridge, BC  
V2X 4V5 Canada  
Tel.: (604) 465-4442

**REXDALE, Ont.:** Timothy Chr. School is accepting applications for a **teaching principal**. Ability to give **musical instruction (choral/band)** and/or a **working knowledge of computers** would be assets. Interested applicants should send their resumes to:

**William Groot**  
34 Fallowfield Rd.  
Rexdale, ON M9W 2W2  
Phone: (416) 743-2554 (evenings)

**VERNON, B.C.:** Vernon Chr. School, due to the anticipated increased student enrollment, is seeking applications for an opening in the **intermediate grade levels** for the 1992-93 school year. Those interested in this teaching position are encouraged to direct inquiries and/or send resumes to:

**Elco Vandergrift,**  
R.R. #3, Site 19A, Comp. 4,  
Vernon, BC V1T 6L6  
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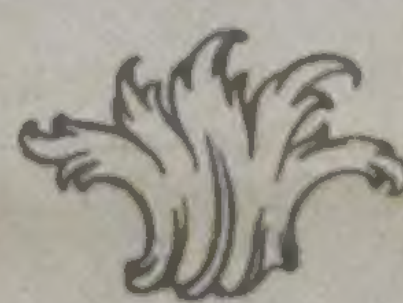


## Calendar of Events

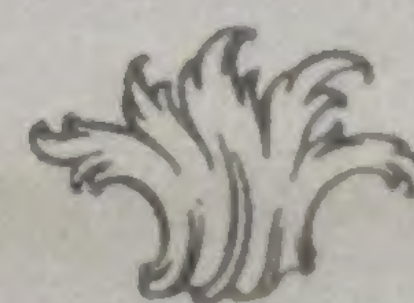
<b>June 20</b>	Groundbreaking ceremony at the site of the new campus of The King's College. At 10:30 a.m., at 9125-50 St., <b>Edmonton, Alta.</b> Everyone is invited to this joyous occasion!	<b>July 8</b>	Hollandse Dag, 10 a.m., <b>Mount Brydges</b> Caradog Community Centre. Speaker: Rev. Adrian Van Geest. Medewerking Klompdancers. Lunch en beker meenemen.
<b>June 20</b>	"Grunger Picnic," 20th anniversary, at 10 a.m., Grand River Conservation Area, <b>Rockwood, Ont.</b>	<b>July 11, 12</b>	40th anniversary, Lindsay CRC, <b>Lindsay, Ont.</b> Potluck supper July 11 at 6 p.m. Special services July 12 at 10 a.m. and 7 p.m. For info. call (705) 328-1342.
<b>June 20</b>	Coalition for Religious Freedom in Education - sponsored consultation on public policy and legal action. At 10 a.m., Bramalea Baptist Church, <b>Brampton, Ont.</b> For info. call (416) 825-3578.	<b>July 13-28</b>	ICS Summer Education course, Teaching the Elementary Language Arts. Instructor: Dr. Robert W. Bruinsma, Ass. Prof. The King's College. Location: 229 College St., <b>Toronto, Ont.</b> For info. call: (416) 979-2331.
<b>June 22</b>	"Serving Christ in the Nineties: Beyond Synod 1992" is the theme of a special event, 8 p.m., Rehoboth CRC, <b>Etobicoke, Ont.</b> Panelists: Revs. Derk Pierik, William Koopmans and Mrs. Aileen Van Ginkel. Moderator: Rev. Henry Wildeboer. For info. call (416) 825-3578.	<b>July 15-17</b>	Coffee Break/Story Hour Leaders Convention at McMaster University, <b>Hamilton, Ont.</b>
<b>June 24</b>	"Cypress Gardens Winter Ministry Winterhaven Picnic," at 10 a.m., Waterworks Park, <b>St. Thomas, Ont.</b>	<b>July 20-24</b>	All Ontario Calvinist Cadet Campout, <b>Scugog Island, Durham Region.</b> Theme: United in the Spirit.
<b>June 26</b>	Special praise and thanksgiving service for Rev. & Mrs. Nonnekes on the occasion of their retirement. At 8 p.m., CRC, <b>Fredericton, N.B.</b> For info. call (506) 450-3959.	<b>July 31 - Aug. 3</b>	Annual ICS Summer Family Conference at Hamilton District Chr. High School, <b>Ancaster, Ont.</b> Theme: "Aspects of Contemporary Culture." Keynote speaker: Dr. Bill Romanowski. Entertainment by Ken Medema. For info. call (416) 979-2331.
<b>June 28</b>	Dutch service led by Rev. Ralph Koops, 3 p.m., CRC, <b>Ancaster, Ont.</b>	<b>Aug. 20</b>	Lakewood Senior Citizens' Day with Rev. Martin D. Geleynse, 9:30 a.m., Lakewood Chr. Campgrounds, <b>Forest, Ont.</b>
<b>July 1</b>	Frisian picnic, 25th anniversary, at 11 a.m., Pinehurst Conservation Area, near <b>Paris, Ont.</b>	<b>Aug. 22</b>	Boersma/Feddeema family reunion, 11 a.m., Rockwood Conservation Area, <b>Rockwood, Ont.</b>
<b>July 4, 5</b>	40th anniversary, Bethel CRC, <b>Exeter, Ont.</b> Saturday evening: barbecue dinner; Sunday morning worship, Rev. H. Heeg; Sunday evening: special music. For info. call: (519) 666-0048 (after 6 p.m.); (519) 666-1230 (days).		
<b>July 4, 5</b>	Twenty-fifth anniversary CRC, <b>Penticton, B.C.</b> Call (604) 498-3749.		

## More classifieds on page 16

## BOERSMA/FEDDEMA FAMILY REUNION



**Saturday, August 22, 1992**  
**Arrive at or before 11:00 a.m.**  
**Place:**  
**Rockwood Conservation Area**  
**#7 Highway, Rockwood, Ont.**

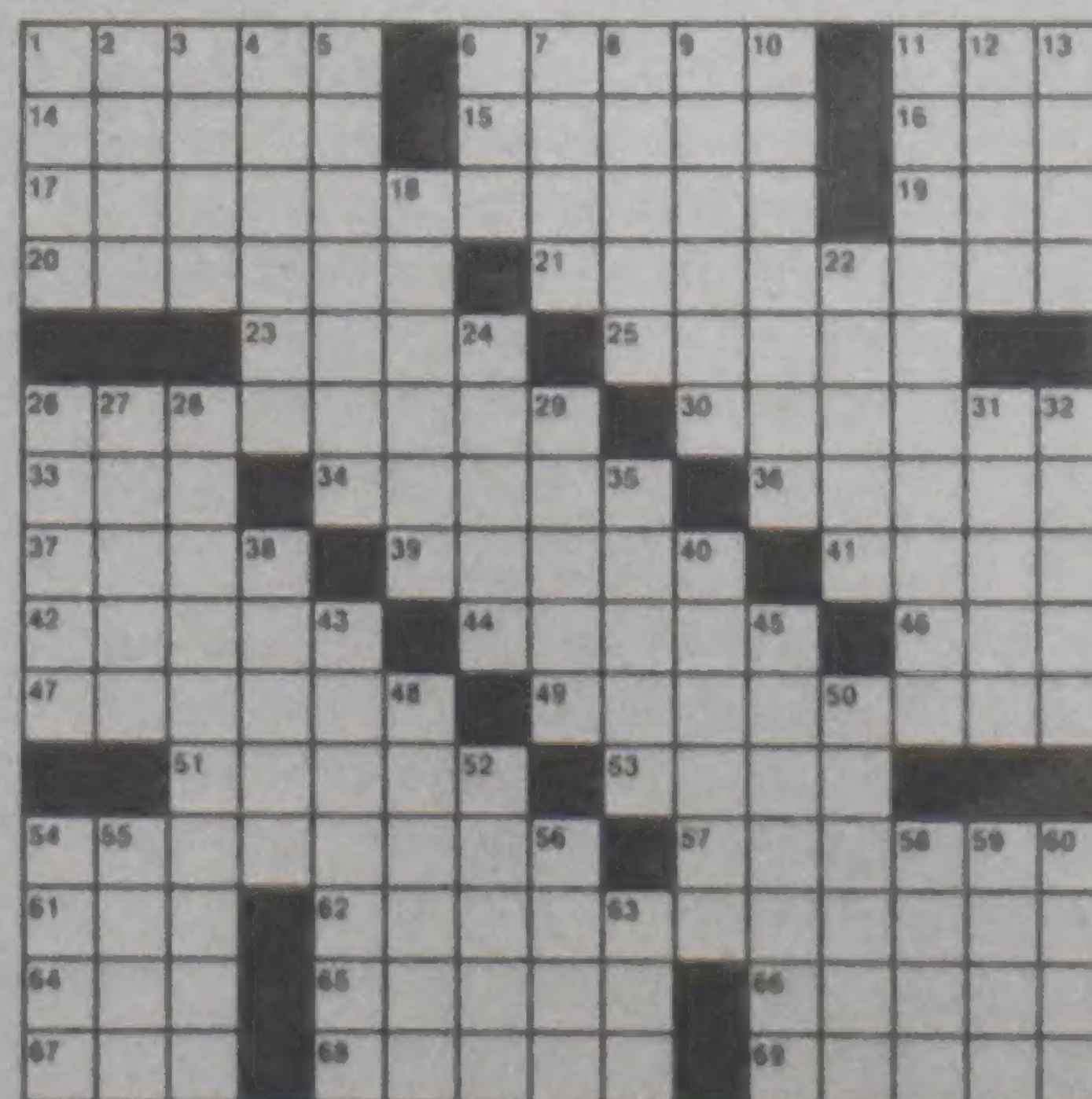


*Barbecue late afternoon: Bring your own food.*

## This Week's Puzzle Henry Salzhandler

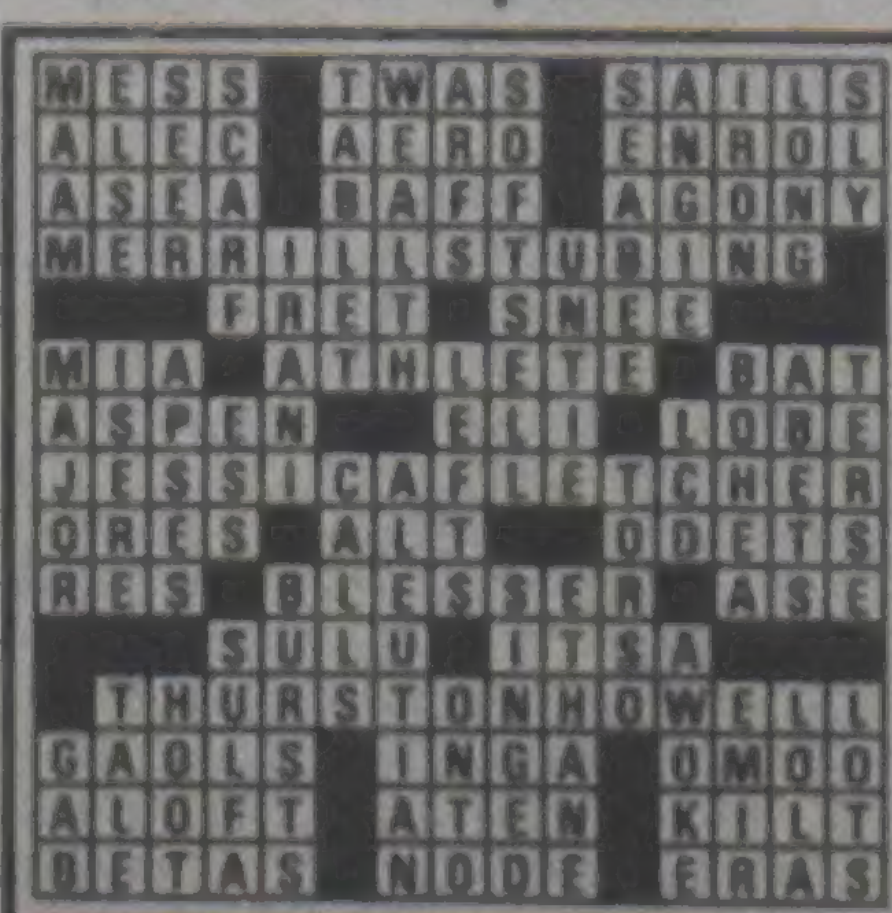
**ACROSS**  
1 Gumbel's show  
6 Carroll heroine  
11 Hit sign  
14 Over  
15 War of the —  
16 Polish  
17 Physical abilities  
19 Anger  
20 Herman or Reese  
21 Willy Loman e.g.  
23 Eager  
25 Painter Claude  
26 WWI aircraft  
30 Egypt. beetle  
33 Harem room  
34 —foot oil  
36 Musical composition  
37 Sculls  
39 Lax  
41 Draft status  
42 Gr. letter  
44 Becomes fatigued  
46 Alphabet run  
47 Cal. town  
49 Lets go  
51 Bicuspid  
53 Verve  
54 Olympians  
57 Main course  
61 Grande or Bravo  
62 Abundant harvests  
64 Earth: pref.  
65 Lend — (listen)  
66 Dine at home  
67 Peculiar  
68 Actress Berger  
69 Cut

**DOWN**  
1 Pack down  
2 Orchestra member  
3 Love to excess  
4 Oath  
5 Armenian capital  
6 Noah's craft  
7 Clark's girl  
8 Muslim faith  
9 Instruments for Casals  
10 Gist



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## Last week's puzzle



52 Macho types  
54 Jason's ship  
55 Even  
56 Petty quarrel  
58 Fr. roast  
59 Heroic poem  
60 Thrill of yore  
63 Period of note

## Church news

### Christian Reformed Church

#### Calls accepted

— To Fruitland CRC, Fruitland, Ont., Rev. Harry A. Vander Windt of Owen Sound, Ont.

#### New pastor for the elderly

— Burlington, Ont., CRC has a new minister of pastoral care for the elderly, Rev. John Van Dyk, formerly pastor emeritus of Covenant CRC, Barrie, Ont.

#### New classical clerk

— Effective immediately, the new stated clerk for Classis Niagara will be Rev. Nick Overduin, 44 South Drive, St. Catharines, ON L2R 4V2. Home phone: (416) 688-1280; office phone: (416) 688-5550, ext. 3134.

#### Classis meetings

— Classis Niagara will meet in regular session on Wed., Sept. 23, 1992. The deadline for agenda materials is Mon., Aug. 10, 1992.

— Classis Huron will meet in regular session on Wed., Sept. 9, in the Clinton, Ont., CRC. The deadline for agenda materials is July 31, 1992. Please send materials to: Mrs. W. Andrews, 60 Churchill Rd. S., Acton, ON L7J 2S4. Phone: (519) 853-0639; Fax: (519) 853-0446.

#### Summer worship time

— Grace Christian Reformed Church of Chatham, Ont., will hold its second Sunday service at 7:00 p.m. each week from July 5th to Sept. 6.



## News

### Alberta independent schools get funding breakthrough

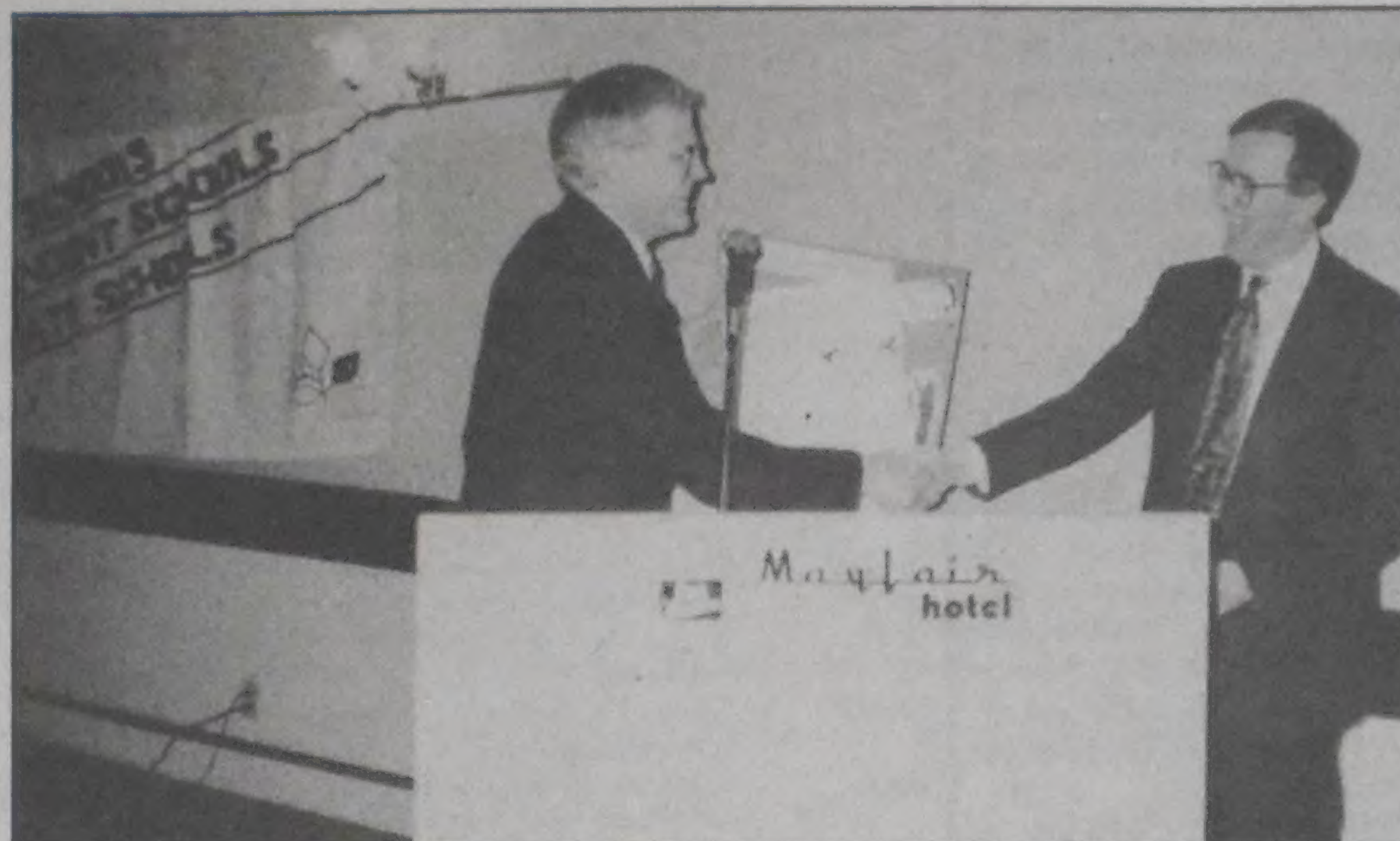
Louisa F. Bruinsma

EDMONTON, Alta. — Since 1967, when independent schools in Alberta first received operating grants from the provincial government, the government has always resisted extending this funding to other grants.

So the Association of Independent Schools and Colleges in Alberta (AISCA) last year started a two-year *Choices for Children* campaign to increase the basic grant but also to gain access to other grants.

On April 28 independent school supporters blitzed the Alberta legislators, arranging for small groups to meet with each MLA. The timing was perfect — four days earlier the Minister of Education, Jim Dinning, announced that independent schools would now be eligible for 75 per cent of the Special Needs Grant.

This grant is intended to help schools provide special services for students with special needs. It shows that the government now recognizes that independent schools really do take students who need special help, and that such students have the right to attend an



Edmonton Christian Schools' board president Wilco VandenBorn (l.) presents Education Minister Jim Dinning with a huge card of appreciation from independent school supporters.

independent school.

Those who participated in the "thank you" blitz: parents, students and other supporters of schools like Christian schools, Islamic, Jewish, Seventh Day Adventist and Montessori schools had a positive experience with the legislators.

"It was a good day, even though I was

apprehensive about meeting with a cabinet minister," said Janet Toonstra of the East Edmonton Christian School. As a parting gift each group left a jar of bright yellow jelly beans with the MLA they met with and a yellow "Choices for Children" button. They attended question period in the legislature and

were introduced by Dinning.

At the banquet held that evening Dinning said, "We believe in what you believe, and in what you stand for." He was given a huge card thanking him for the additional funding and requesting his continued support for the rest of the "Choices for Children" campaign.

#### Friend to all

Gary Duthler, Executive Director of AISCA, told Dinning at the banquet, "We don't want you to become a friend to independent schools. We want you to become a friend to all schools. And we want to be full participants in that."

"We welcome the grant announcement," said Duthler. "It addresses the injustice of a funding policy based on the assumption that we take only the best students." He said that an AISCA survey taken last fall shows that the vast majority of independent schools are already serving students who have special needs. The grant provides \$145 extra for each student in the schools.

### Labour union studies the changing workplace

Bill Fledderus

MISSISSAUGA, Ont. — A four-member task force recently toured Canada to study how workplaces can adapt to the new push to make Canadian business more internationally competitive.

The "Competitiveness Task Force" was sponsored by the Christian Labour Association of Canada (CLAC), and it met mainly with union members and employees. (The CLAC is a 13,000 member multi-sector trade union which aims to forge co-operative, not adversarial, relations between labour and management).

"We've held four weeks of hearings in British Columbia, Alberta, and Ontario and listened to well over 500 CLAC members, 60 employers and 25 outside organizations," says task force co-ordinator Ray Pennings.

#### Greater productivity

Discussions revolved around how the workplace can be adapted to accommodate the decline of the nuclear, single-provider family; how to

allow workers the flexibility they need to raise their children and care for their elderly; how to increase the skill level of the workforce; and how workers can be involved when Canadian businesses make decisions.

Participants debated how these and other adaptations could make for more productive and competitive workers.

The task force's final report will discuss the possibilities of workplace daycare and eldercare, increased leave for family reasons (e.g. maternity and paternity leave, family days), more flexible working arrangements (e.g. job-sharing, setting one's own hours, part-time work with benefits), apprenticeship programs, upgrading courses, human relations workshops, health and safety training and worker-management communications.

The task force will spend the summer going over the notes from its hearings and continuing its research of recent publications dealing with changes in the workplace.

"The majority of people appear to be saying that the Canadian education

system is not doing a good job preparing people for work," says Pennings.

"They recommend that Canada should follow the European educational model where young people can specialize more and at an earlier age."

Most people do not appear to want publicly funded daycare, says Pennings, something that surprised him. Many appear to feel that onsite daycare facilities or subsidies would be a better idea, he says. A large majority appear to support the idea of a tax-exemption for a parent who stayed at home to raise children.

Participants at one of the St. Catharines, Ont., hearings were split on the idea of a four-day work week to help solve the unemployment. But they did

agree that Canadian apprenticeship and co-op programs should be expanded into new disciplines and that existing apprenticeship curriculum guidelines should be better policed where they already exist. There was also a call for a national standardization of certification in trades such as welding.

The task force expects that the recommendations in its final report, due in October, will be useful as a discussion starter for CLAC members and representatives as well as for government policy makers and the general public.

The federal Ministry of Industry, Science and Technology has expressed a desire to share the results of the study. (See related editorial, p. 4.)

### Ontario accepts Sunday shopping

Bill Fledderus

TORONTO — Ontario stores are now free to open on Sundays, even though officially the practice remains illegal.

This curious "limbo" situation dates back several weeks to when the province's New Democratic government, led by Premier Bob Rae, introduced a bill which would permit Sunday shopping. That same day, he announced charges would no longer be brought against stores which opened on Sunday.

To speed up the process of making the bill into law, the government proposed to limit debate in the house. A quick enactment of the bill appeared certain.

But opposition parties disagreed with the "limited debate" proposal. Now the promised June 11 free vote in the pro-

vincial legislature has been put off until a lengthy debate on the topic has taken place.

To all **Calvinist Contact** subscribers and advertisers:

Only **FIVE** issues will be published during July and August:

**July 10, 24 and Aug. 14, 21, 28.**

The Calvinist Contact office will be closed for vacation from July 20 through Aug. 3. Our office will re-open Tuesday, August 4.

**ADVERTISING DEADLINES ARE AS FOLLOWS:**

**Issue dated:**  
July 10  
July 24  
Aug. 14  
Aug. 21  
Aug. 28

**Advertising deadline (4 p.m.):**  
July 1  
July 8 (Notel)  
Aug. 5  
Aug. 12  
Aug. 19

Calvinist Contact will not publish: **July 3, 17, 31 and Aug. 7.** Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan de Jong, Manager



Photo: Bill Fledderus

Task force members Ray Pennings, Isobel Farrell, Nick Loenen and John Kamphof spent 20 days hearing opinions about how to forge a more competitive, worker-friendly workplace.